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THE REBEL TIDE.

The manner in which the pro-poverty press all over the country is still chuckling over the pope's letter to Archbishop Corrigan, and the evident delight with which the leading papers of both parties look forward to Dr. McGlynn's excommunication should he refuse to obey the summons to Rome, is as significant as it is striking.

The monstrous pretense of Archbishop Corrigan to dictate the political action of his subject priests; the arrogant summons of an American citizen before a foreign tribunal to answer for his opinions concerning a proposed change in the laws of his native country are to these papers only matters for laudation and congratulation, because the "saviors of society" imagine that in the interference of Rome they have secured the aid of a power which, acting upon what they deem "the superstitions of priest-ridden Catholics," will aid them in putting down the great popular movement for securing the rights of the masses now beginning. They are destined to find themselves mistaken. Even the pope's broom of excommunication will not sweep back the rising tide.

The *Sun*, the fast ally of the Tammany ring, is especially anxious that Dr. McGlynn should go to Rome, and with tears in its eyes, so to speak, warns him of the fate in store for him should he refuse to leave his country for its politicians' good. "There is nothing," says the *Sun*, "which gives Dr. McGlynn more encouragement to continue in the course he has marked out for himself than the cheering and other marks of applause which he receives from audiences. His hearers are as enthusiastic as he is." And then it goes on to warn him that all this applause and enthusiasm is merely due to personal friendship and will not last, and that the destiny in store for him is disappointment and isolation, and the bitterness of futile hopes when once he is cut off from the church.

The editor of the *Sun* may possibly really delude himself with the idea that this is true, for so poor a judge is he now of the tides of popular opinion that up to the verge of the last municipal election he imagined that the labor party in New York would not poll more than a few thousand votes. But however this may be, this ignorance of the force back of Dr. McGlynn undoubtedly characterizes the view which Archbishop Corrigan, aided by the leading American newspapers, has succeeded in imposing upon the Roman authorities.

It is a mistaken one. Dr. McGlynn will no more lose strength by excommunication than he did by suspension. Loved as he is by thousands who know him, if he had nothing behind him but personal affection, Archbishop Corrigan would not have found it necessary to call upon Rome to put down the "rebellion" of his "subjects." But the enthusiasm with which Dr. McGlynn is everywhere received is due not to personal popularity, but to the fact that he stands for great principles—the principle of political freedom and the principle of equal rights. What Archbishop Corrigan and the pope have undertaken to put down at the behest of the saviors of society is not a single priest, but a great popular movement, which has touched the hearts and aroused the consciences of the masses. And the stronger the opposition to this movement, the more irresistible must it become.

The workingmen of New York have determined to give an unmistakable evidence of how they regard the threats made against the priest whom they look on as their friend and champion by a grand parade on the afternoon of June 18. This may show those whom even the Anti-poverty meetings will not convince what is the real strength behind Dr. McGlynn.

THE attempts of the pro-poverty press to reply to the arguments in favor of abolishing all taxation on the products of labor and resorting to the taxation of land values for public revenues, indicate at once how rapidly this idea is taking hold of the public mind, and how increasingly rapid its future progress must be. For all attempts to prove that property in land has the same derivation and sanction as property produced by human labor can only call attention to the obvious and essential differences which show that the one species of property ought to be taxed to its full value and the other exempted from all taxation.

For instance, the *World*, commenting on my answers to some questions of the young ladies and gentlemen of Packard's business institute, endeavors to dispute the proposition that land is the only thing that grows in value on account of the growth of the community. It says:

"Almost everything produced for sale "grows in value on account of the growth of the community." Newspapers are made valuable properties by the increase of population. The product of a strawberry patch grows in value from the same cause. A blacksmith's stand, though on leased land, grows in value by the growth of the community around it. The same thing is true of a hotel, a store and of every other business enterprise."

What is likely to be the effect of this on the mind of any reader who does even a little thinking for himself—and it is only the men who do some thinking for themselves who have any influence on the course of opinion?

"Almost everything produced for sale

grows in value on account of the growth of the community." Shoes, hats, coats, dry goods, books, houses, and so on infinitum, are produced for sale. Do they increase in value with the growth of population?

"Newspapers are made valuable property by the increase of population." Are they? Is it the increase of population that has made the *World* so much more valuable a property than it was five years ago, or is it the audacity, enterprise and business management of Mr. Pulitzer? If newspapers are made valuable property by the increase of population and not by their management how is it that, according to the *World*, the value of some of its respected contemporaries has been steadily declining of late years while the increase of population has been going steadily on?

"The product of a strawberry patch grows in value from the same cause." Does it, as a matter of fact? There are some patches of ground used for growing strawberries that, as every New Yorker knows, are gaining in value every year by the growth of population, but does the value of strawberries in the market likewise increase?

A blacksmith's stand, "though on leased ground," a hotel site, the location occupied by a store or other business, may grow in value by the growth of the community; but what does this increased value attach to, and who gets the benefit of it? Business men know, in many cases to their cost, that it attaches to land, and that at the expiration of the lease the landlord gets it by raising the rent.

Another instance of how utterly impossible it is to answer the argument for putting taxes on land values and taking them off of things produced by labor is thus given by the *Tribune*:

The fundamental doctrine of Mr. George, which a correspondent asks us to state and explain, is the notion that no man has or can acquire a right to the ownership of land. His theory is that the value of the land is not created by man's labor, and therefore cannot be properly appropriated by individuals. The truth is that the part of the value of land which is the result of man's labor is infinitely the greater part, and is absolutely inseparable from the value, if there ever was any, existing in the land independently of such labor. Name a tract of ground anywhere, and examine its history closely, and it will be found that its value has been created by the building of roads, the creation of means of reaching it and transporting products from it, by the clearing, fencing and other improvements of that and adjacent lands, by the growth of villages, towns and cities more or less near the land in question, by the building of stores and churches, railroads, canals or turnpikes, and, in a word, by all the progress of civilization from the earliest settlement of that region to this day. As a rule, the land itself has no value which is not the result of human industry.

The value thus created must belong to somebody, and be capable of transmission from one person to another. This is necessary to the welfare of civilized society, because the creation of such values, by the improvement of lands and the construction of means of communication, would be arrested if the land were not the property of individuals.

So, too, the *Star* labors to the same end in the same muddled fashion:

The real city lot is the product of labor and investment, public and private. It is surrounded by streets that have been graded, paved and paved, and which are underlaid by sewers and penetrated by gas and water pipes. In front of the lot is the sidewalk to render access to it convenient and easy. All around it are improvements which will cause a house to be built upon it this year or next year. It is not, even while lying vacant, unimproved land. It has been leveled down from some high hill or graded up by filling in some hollow. Every inch of it has been handled by labor and improved by it. It is the product of man's work, the result of his investment of time and money, and not the wild piece of ground God gave man to work on.

These are good examples of articles which are appearing every day in hundreds of American newspapers, and which must have a most powerful effect in promoting the Anti-poverty movement by putting men upon inquiry. For wherever and has any value, one has but to look around, has but to "name a tract of ground and examine its history closely" to see that over and above any value which the individual owner may have created by his improvements there is a value, irrespective of these improvements, which has been created by the growth and industry of the community at large—a value which, in the words of the *Tribune*, "has been created by the building of roads, the creation of means of reaching it and transporting products from it, by the clearing, fencing and other improvements of adjacent lands, by the growth of villages, towns and cities more or less near the land in question, by the building of stores and churches, railroads, canals or turnpikes, and, in a word, by all the progress of civilization from the earliest settlement of that region to this day."

And no one can fully appreciate this patent fact without seeing clearly that both as a matter of justice and as a matter of sound public policy, the value created by the individual ought to be left in its entirety to the individual, undiminished by any taxation upon it, while the value created by the growth and industry of the community at large ought to be taken for the common uses of the whole community.

Nor will it be difficult in any locality to make valuable tracts of ground as to which there can be no possible confusion between what the individual owners have done and what the community has done, for the simple reason that the owner has done nothing.

Thus, there is in that part of the city of New York still called Fort Washington a certain rocky piece of land jutting out into

the Hudson. This little peninsula of a few acres, to which, in its present condition, the most convenient access is by a bridge across the cutting through which the New York and Harlem railroad runs, is yet in a state of nature. It is a piece of rock covered in places with a thin soil and a natural growth of trees, and running off so precipitously on the river side that the water there has a depth of about a hundred feet. But for the roar of the passing trains, one seated among these trees, and catching only glimpses of the river through their branches, might imagine himself a thousand miles from civilization. The view from the rocky shore is delightful. Over against you is the wall of the Palisades, up and down on either hand stretches the long, expanse of the noble Hudson, dotted with all manner of craft. Unless, indeed, he thinks of the great advantages for the sites of warehouses or factories which the railroad on one side and the river on the other gives it, no one can visit this little rocky peninsula of a bright summer's day without thinking "What a delightful spot for a house."

Yet neither dwelling nor warehouse has ever been built there, nor the little peninsula improved in any manner whatever. Some forty or fifty years ago the naturalist-painter, John James Audubon, bought a half acre of it, with the intention of putting up a house, but, for some reason or other—possibly because the price he had to pay for the site exhausted the means with which he proposed to build the house—he never did so, and the half acre was finally sold by his son.

The rock now belongs to two gentlemen, who, like their predecessors, have made no use of it themselves, and have permitted no one else to use it. There it still remains—just as it was when revolutionary soldiers raised the now almost obliterated earthworks of Fort Washington; just as it was when thirteen black pieces of property were burned at the stake on one day in New York; just as it was when Hendrick Hudson sailed up the North river; just as it was when Columbus first felt the land breeze of the New World; just as it was when Caesar crossed the channel; when Romulus drew the bounds of the Roman city; when the first brick of the pyramids was laid!—just as it was when the first man, whenever or wherever he came, opened his eyes on this fair globe! This particular piece of the dry supercicies of the earth, jutting out into the Hudson river, in the city and county of New York, has never known the hand of labor. Neither its present owners nor any of their predecessors ever cultivated it, or graded it, or drained it, or built upon it, or did anything else to create a value on it. Yet this rock is very valuable. It is doubtful if it could now be bought for \$20,000 an acre, and it is constantly growing more valuable.

Who created that value? Not the individual owners, nor their predecessors in ownership. They have done absolutely nothing. If the value of this land is the result of human industry, it is certainly not the result of their industry, but the industry of the whole community. Is it not, then, a matter of simple justice that the benefit of this value should go to the whole community, and not to two men who have done no more to create it than any other member of the community?

But this giving to individuals of values due to the growth and industry of the whole community is in itself not the worst feature of the system which the pro-poverty press try so hard to defend. Still more injurious is the effect it has in restricting enterprise and hampering industry.

To illustrate: If the owners of this piece of rock had been willing to take merely its actual value at the time for permission to use it, it would long ago have been put to use, instead of remaining in a state of nature as at present; for since Audubon's day there have been many who wanted to use it. But the confident expectation that the growth of New York and the increasing demands of the business that centers here would continue to add to its value, has prompted its owners to keep the price they asked for it always ahead of what anyone who wanted to use it could afford to pay. As one of them expressed it, they have in the ownership of this piece of rock a ticket in a lottery, which, if only held long enough, is certain some time to draw a grand prize, and the higher the offers the higher have grown their expectations. A rocky bank with a hundred feet of water at its base is not to be had everywhere around New York, and some day or other is likely to be badly needed. And so its owners have refused all offers of people who wanted to use the land, and have preferred to continue lying, as it were, in ambush, for the purpose of blackmailing some would-be user out of a larger sum. Various things have from time to time excited their expectations of getting an absolute- necessity price. At one time it was thought that the increasing size of ocean steamers would soon make it necessary for the steamship companies to secure wharves in deeper water than can be had on the present commercial front of the city, so that the lucky owners of this rock could make the steamship companies "sweat." Then through the talk of spending more money on our navy they got the notion that it would be required for a navy yard, and that they could make the nation

"sweat" through the war department. Then the "fortification boom" raised their hopes that the government must have it for a fort, and they could make the nation "sweat" through the war department. And the net result of all this confident expectation of being able to extort from the needs of the community an immense price, is that this bit of land, with a great trunk railroad on one side and a hundred feet of water on the other, remains absolutely unused.

What is true of this piece of land is true of thousands of other pieces of land in and around New York. And what is true in this respect of New York is true of the whole country.

Here is a story for Archbishop Corrigan, who seems to think that while God made the air for all men, He intended the land to be the private property of some men. It is to be hoped he will mark it with a blue pencil when he sends this number of *THE STANDARD* to Rome:

Silas M. Burroughs, an American, settled for some time in London, where he is engaged in a manufacturing business, visited Boston some years ago with his family, intending to pass some months. Finding that his children were sickening in the sun, he set out to look up some more salubrious place in the country, and found a little shanty perched on the top of a rock between the seashore and a pine wood. The owner offered to rent it for \$500 for the season. Mr. Burroughs remonstrated that the whole place was not worth \$500 out and out. "Why that house," said he, "never cost \$500 to build, and you want me to pay you \$500 for the season!" "Of course the house didn't cost me \$500," replied the owner.

"But what I am charging you for is not the house, but the air. Take a sniff of it. Where can you get healthier air? When the wind blows this way it comes straight off the ocean, and when it blows that way it comes through the pine trees. Air like that is dirt cheap at \$500 for the season!"

What brings up Mr. Burroughs in this connection is this: He wishes to remove his manufacturing business from London to New York. He wants to do this, not to get the advantage of our protective tariff, for the goods he proposes to manufacture get no advantage from our tariff and will be in large measure exported; but partly because, being an American, he would prefer to live here, and partly because the raw material he works up can be procured here to advantage. To establish his factory here he, of course, first wants a site—and he wants a site convenient to the railroads and convenient to the water. The little rocky peninsula at Fort Washington which no one is now using, and no one ever has used, would suit him admirably; but before he can get permission to put up his buildings there he must first pay out a large part of his capital in what is in reality nothing but a legalized blackmail of such enterprises. So it is with other places. There is some unused ground at Port Morris, but that is held by New York bankers, who, though not using it themselves, demand from \$20,000 to \$25,000 an acre before they will let anybody else use it. Then there is twenty acres of ground at Point Berrata, which at present is only being used to pasture a few cows, and which would make an admirable location either for dwelling houses or for factories; but \$20,000 an acre is demanded for this. So it is all around the city of New York. There is no end of sites adapted for just such businesses as Mr. Burroughs wishes to establish here—sites that are now either utterly unused or only put to such uses as grazing cows; yet the man who wants to put them to a use which will increase the general wealth must pay an exorbitant price before he can get permission. For a long distance up the Hudson river unused river banks are held at ten or twelve thousand dollars an acre—not because of anything the present owners or their predecessors have done, but because other people want to use them.

Consider the effects of our present system of taxation upon the growth and prosperity of the community. Here is a manufacturer who wants to bring his capital here and establish a factory. In the first place he must submit to a blackmail which will rob him of a large part of his capital before he can get a vacant piece of ground to build on. In the second place, when he brings over his machinery his capital will be further lessened by the "protective" duties which will be charged upon it, and in the third place, as soon as he puts up buildings, purchases stock, employs labor and goes to work, he will be taxed on all his improvements, and not merely that, but when he has put a vacant piece of ground to use, he will be called on to pay a far higher tax on the value of the ground alone than did the man who simply held it idle, and would neither use it himself nor permit any one else to use it.

Is not this a system which directly discourages enterprise and diminishes production—a system, in short, for the encouragement of poverty? Would it not be the part of wisdom, as it certainly would be the part of justice, to abolish all our taxes upon production and improvement, thus recognizing the full right of property in all that individual effort produces, and by taxing only the values which the growth of the community creates, to take for the

community what belongs to the community, and render it impossible for mere blackmailers to levy their toll upon those who wish to put land to beneficial uses.

A suit was begun in the United States district court on Tuesday which illustrates another feature of our monstrous land system. A Canadian named Tunis Cover, probably a descendant of one of the American Tories who emigrated to Canada at the close of the revolution, lays claim to some five hundred blocks in the most valuable and best built up part of upper New York, by virtue of a grant made by the colonial Governor Nichols in 1667 to certain men then living. If he succeeds in his suit by proving that certain dead men did or did not do certain things, he will become the legal owner, not only of all this immensely valuable ground, but of all the buildings that have been erected upon it. Whatever be the legal merits of this particular claim, such a thing is entirely possible under our laws. Cases are constantly occurring in all our states in which men are deprived of land they have paid somebody for, and of the improvements they have made and the buildings they have erected upon it, because of some action or non-action on the part of men long since dead and of whom they never heard. Yet when it is proposed to substitute for this robbery-provoking poverty-breeding system one based upon the self-evident truth proclaimed by Thomas Jefferson that the land belongs in *usufruct* to the living, and that the dead have no power over it, the saviors of society bawl "Confiscation."

The editor of the *Hairdressers' Chronicle and Barbers' Gazette* was, as it seems from the last issue of that paper, the gentleman who, at a recent Anti-poverty meeting, put to me the question, "How are you going to abolish the pawnbroking system?" My answer was, "By bringing about a state of things in which no one will be so poor that he will need to pawn anything." This he says was flippant, and goes on to explain the importance of his question:

The rich man can borrow money from his banker at six per cent per annum, while the poor man must needs take his rings and things and household goods when he wants to borrow money to the pawnbroker, who charges him at the rate of three per cent per month, or thirty-six per cent per annum, for the use of it, after leaving double and treble the collateral security, merely because he is poor, and the world is not his friend, nor the world's.

The editor of the *Hairdressers' Chronicle and Barbers' Gazette* thinks that to remedy this—

The state must establish its depots in different parts of the city and country, and be prepared to loan the poor man money upon collateral security at the legal rate of interest, the same as a bank loans money to the rich.

And he thus declares his intention:

We shall take the initiative in this matter without fear or dread, and our first step shall be upon the filthy pawnbroker's.

But it is to be hoped that Mr. Landsberg will reconsider this and devote his energies to higher things. The pawnbroker, as he himself must see, if he thinks of it, is not a cause, but an effect. The poor man resorts to the pawnbroker because he is poor. As Mr. Landsberg puts it, "the world is not the poor man's friend, nor the world's law." And this will ever be the case, for it is of the nature of things. Wealth is power; poverty is weakness. As the Scriptures have it, "The destruction of the poor is their poverty."

Now, what is the use of wasting energy in attempting to somewhat mitigate one of the manifold evil effects of a general cause, when the cause itself may be removed. My answer to Mr. Landsberg may have been brief, but it was certainly not flippant. The earnest men and women who compose the Anti-poverty society propose to remedy the evils of intemperance and prostitution and wife-beating, and a thousand kindred evils—by abolishing poverty. They believe this entirely feasible, because they believe that widespread poverty amid abounding wealth is not a natural, but an utterly unnatural, condition; that it is, in short, the result of a monstrous wrong—the wrong that denies to the vast majority of the children who come into life in such a city as New York any share whatever in the estate to which they are joint heirs; and compels the great majority of men and women to constantly buy of others what God provided for them. The simple righting of this wrong will, the members of the Anti-poverty society believe, so open opportunities for employment, so raise wages, so increase the production of wealth, and so secure a just equality in its distribution, that no one willing to do what, measured by present standards, would seem like a very small amount of work, need want, not merely for the necessities, but even for the luxuries of life. As for those who won't work, the Anti-poverty society proposes to leave them to starve. And as for those who can't work, it proposes to take care of them, not as a matter of degrading charity, but as a matter of right, out of that vast fund properly belonging to society, which now goes to maintain idlers and manufacturers.

HENRY GEORGE.

The Support Catholics Give Dr. McGlynn.
BOSTON, May 30.—The support of the Catholic church to Dr. McGlynn after the pope's recent pronouncement, as evinced by yesterday's meeting at the Anti-poverty society, fills me with joy and confidence.

LOUIS PRANG.

A PARADE AND MASS MEETING.
The Friends of Dr. McGlynn Will Crowd the Streets of New York on Saturday, June 1.

Catholic citizens to the number of thirty met last Monday evening at room 28, Cooper union, and considered a proposition to hold a great public demonstration to give evidence of popular feeling in regard to the letter recently received from Rome relating to the case of Dr. McGlynn. Those in attendance were men residing in different parts of the city and acquainted with the masses of its Catholics

ANTI-POVERTY.

THE PEOPLE'S ANSWER TO THE PAPAL COURT.

Thousands of Believers Who Are Not "Subjects"—A Multitude Arraying Itself on the Side of McGlynn and American Citizenship—The Masses Defy the Clerics—A Wondering Oration by the Priest of the People.

Inside the Academy of Music last Sunday evening the spectator witnessed proceedings that may now be looked upon as routine, if such a term can be applied to oratory of the highest order and demonstrations of enthusiasm such as this generation has not seen before. The doors of the building were opened at seven o'clock, and a crowd that had been waiting long and patiently, many persons in it having ranged themselves in line as early as six o'clock, poured into the auditorium. In about a quarter of an hour the house was full. When every foot of available space had been taken, the entrances to the Academy were closed by orders of the police, the precaution being necessary in view of the possibility of panic or fire. At eight o'clock the immense audience was quietly awaiting the opening of the programme, and it was a surprise to many who had arrived early when announcement was made from the stage that in consequence of the great crowd on Irving place and Fourteenth street some of the persons expected to assist on the stage had been unable to enter. It was 8:15 when Miss Agatha Miner's chorus sang the opening anthem.

Outside the building the scenes enacted were as notable as they were unexpected. When the police closed the doors, steady streams of people were moving along the sidewalks into the entrances. In a few moments a large, dense crowd had formed in Irving place, and soon afterward it had swollen in dimensions until it reached almost from Third avenue around in front of the Academy to Fifteenth street. How many thousand persons were unable to obtain admittance it would be difficult to estimate, but the *World* of Monday placed the number at 5,000.

There could have been no difficulty, however, on the part of any spectator in quickly ascertaining the feelings that animated the vast multitude on the street. Indignation at the treatment of an American citizen as a "subject" by the Roman authorities, and confidence in the power for good that had been born with the Anti-poverty society, found expression frequently. Men and women were heard declaring in no uncertain tones their sentiments in regard to the contest that the people of this country are witnessing between wealth and power on the one hand and wealth on the other.

The crowd, though good natured, was persistent in remaining. The police found it a difficult piece of work to conduct to the stage door the young ladies of Miss Miner's chorus who had not arrived as early as 7 o'clock. Many persons applied for admission at the stage door on various pretenses, but nearly all these were turned away. Letters have been received since Sunday evening by members of the executive committee of the Anti-poverty society, complaining that the writers, though members of the society, were unable to obtain admission to the meeting. As one gentleman put it, "Things are at a pretty pass when one can't get into his own church, coming early at that."

Announcement was made from the stage that a sum of money had been found, and that the loser could obtain it on application to the executive committee. An elderly lady called on the chairman of the house committee on Monday to claim the money. Unfortunately, no one was able to inform her who the finder was. The latter is requested to send word to THE STANDARD office as to where the lost money can be obtained.

Mr. Henry George opened the fifth meeting of the Anti-poverty society by saying:

Ladies and Gentlemen—We must ask your indulgence for a few minutes. So many thousands of people have been turned away, and such an immense crowd blocks up the street, that the members of the choir have not yet all got in, and it is very probable that a large number of them will not be able to get in. John McMackin, chairman of the county general committee of the united labor party (applause), will preside to-night.

Mr. McMackin, on assuming the chair, said: I do not come to preside merely as a representative of the united labor party (applause), but I come to preside as a Catholic (applause)—a Catholic because I have learned to know what Catholicity is (applause); because I can distinguish between my duties as a Catholic and my rights as a citizen. (Applause.) It is not new to me to be threatened, and in fact to be denied the rites of my church for entertaining political opinions. Nearly twenty years ago in this city I, for believing that Ireland had a right to rule herself, was denied the rites of the church. But I have lived to see even change and times change; and that same church that would deny to its humble servant its rites and its sacraments, to-day through the force of Irish public opinion is compelled to stand with the people of that country. (Applause.) This movement that has assumed such vast proportions in this city and that is extending throughout all this country, means no evil to pure religion, but it does mean the bringing back of mankind to pure religion where man can understand the purity and the principles of the fatherhood of God and the brotherhood of man.

Dr. McMackin appeared upon the platform while Mr. McMackin was speaking, and the chairman, seeing the futility of continuing his remarks in the storm that arose on the instant, took his seat. No sooner had the audience caught a glimpse of the "dean priest" than they arose in a body and rent the air with shouts of welcome and enthusiasm. Handkerchiefs, umbrellas and hats were waved, and men shouted themselves hoarse. A wee bit of a child was passed from hand to hand up to the platform, and an enormous basket of flowers given her, which she handed to Dr. McGlynn. She was rewarded by the father placing his hands upon her curly head in benediction. Two other floral emblems, representing a harp and a cross, were also placed alongside his seat. "Three cheers for our pastor" were given with a vim, whereupon a man with a stentorian voice shouted, "He will always be our pastor."

When Dr. McGlynn arose to speak the demonstration which greeted him as he entered was, if that were possible, exceeded. The enthusiasm was almost indescribable. When quiet was somewhat restored Dr. McGlynn began:

Mr. Chairman, Ladies and Gentlemen: It is a glorious thing to be permitted "to justify

the ways of God to men," to hear the summons coming as if from the very voice of God to forget our baser selves, to rise a little nearer to the dignity of rational and immortal beings. And although we are animals condemned to walk the earth, yet it is our higher nature to spurn the earth and soar to heaven, to hear the call that urges us to make of the material things of time and sense, not merely the gratification of a momentary appetite, the satisfaction of a passing whim, the indulgence of a selfish greed, but to find in these material things with which we have so much in common, only the handiwork of God made by Him in His infinite wisdom and goodness and love, as the teacher and remembrancer to our intelligent spirits of His unseen beauty and goodness, even of His very Godhead.

It is the teaching of Christ's great apostle that through the knowledge and the use of these wonders of the visible world, we rise by reason to the knowledge of the invisible, of the eternal, of the divine. It is this great truth that makes our weary life worth the living. It is the blessed consolation that comes from this faith that makes the burden worth the bearing. It is this precious crown held out to us as the reward of victory that makes us feel that the battle, no matter how fierce or protracted, is worth the fighting. (Applause.)

To him whose mind has been penetrated with the fact of his rational dignity; to him to whose heart it has been given to taste even a little of the joys of the divine communion; to him whose fancy is not so entirely dull or sluggish or brutish as not to permit him to find in the things of time and sense images and glimpses of the eternal truth and beauty—to such an one the fighting, the suffering and the dying for justice's sake becomes a thing of joy (applause); and every such an one, no matter of what age or sex or condition, feels that there is a fierce delight in the strife; there is exceeding great joy in working on the encampment of the Lord of justice. (Applause.)

There is a charm, a grace and a dignity that come to human life that only they can know who have learned the symbolism of the things of sense, who have learned that their chief value is an educational one; who have learned aright the lesson that this magnificent storehouse of wondrous materials is but God's workshop, in which He has placed His well beloved children to profit by the holy discipline of labor, not because of the good things this will bring him here, but because the discipline of labor is far better than all its earthly gains. (Applause.) This supreme joy comes to all those who understand aright that this goodly world and all the wonders of the universe are but the furniture of the schoolhouse of God, that all that may have occurred throughout the countless ages was but a preparation for the education here in time of His well beloved child, and that the glories of the firmament and all the multifarious and multitudinous beauties and glories of the universe are but the handiwork and the handwriting of God the Father, that He has spread out in such profusion, in such wondrous beauty, simply that He might the better instruct the mind, enlighten and elevate the heart, refine the spirit, and discipline the soul. The dearest thing to the heart of God in all the visible world is His well beloved child—the image of Himself that He has stamped upon a mere hand.

The object then of our abode here besides working in God's workshop is to learn in God's school. It is by care and painful study, by humble submission to the direction of the all wise and most loving Master to decipher the handwriting of the Father that he has spread out over all his works, to solve the mystery, to understand the riddle, and by the acquirement of knowledge to give higher praise to God through the use of our intelligence, through the subordination of our will, through the enlargement and the glorification of our imagination, than all the praise that goes up to Him from the wonders of the material universe.

The harmonies of the spheres, the music of the streams, the roar of the cataract, the wondrous poem of the whole universe, are constantly reciting to the ear of God. And yet all these things, great and wondrous and worthy as they are, are but poor and small indeed as compared with the priceless, the inestimable dignity of one human head, one human heart (applause), for upon every human head and heart there is stamped a more intimate and a closer image of God than upon all of His universe besides.

And so man is a microcosm, the compendium of all the world. And if man, in the fullness of time, had not stood erect and walked the earth, then would creation have had no worthy purpose. All the myriad evolutions of the ages only find their solution when man at last appears upon the ripened scene. Man alone can go back and discover the mysteries of the ages and say that all has been on his account (applause), that God would not have made a material universe if He had not intended that when the world should be ripe for him there should come upon the scene one that should find a voice to speak because having mind to think and heart to love, and should send up to heaven a music far more ravishing than the music of the spheres—the voice of an intelligent, a loving, an obedient child. (Great applause.)

And so the human head, the human heart, the material frame take on a peculiar charm, dignity, grace and sanctity. The material body that once was a clod of earth, and again shall be a clod of earth, has become a temple, a shrine, a sanctuary of the most precious image of the Lord God Almighty. (Applause.) To a mere clod of the earth come into being the most wondrous and mysterious of all the animal bodies, sharing so much with all the brute creation, takes on a grace and a charm of its own. So that man walks the earth monarch of all he surveys, and even his baster part seems not entirely unworthy to be the outward form and image and instrument of God and King. (Applause.)

It was not an exaggeration for the greatest of our poets to speak as he did with enthusiasm of the God-like form of man, since the wisdom of the Maker harmonizes all things, adapts with perfect ease and wisdom, and yet with resistless force, all his means to his ends.

And so the very material body of man, while in many respects inferior to the bodies of the mere brutes in strength, in agility, in swiftness, in endurance, yet by the subtle power within conquers them all and proclaims this animal the lord of creation and the vicegerent of God. (Applause.)

It is then no part of our philosophy, it is no part of religion, to despise the necessities of this, our animal nature. We would not be wiser than our Creator, we would not despise that work of His which He Himself from the beginning pronounced exceeding good, and blessed it. And it were blasphemy for us to curse or to revile His work. It is holy religion for us to revere and respect it. While we must exalt the majesty of the immortal spirit, while we must insist that mind shall rule matter, that will shall be the absolute mistress of sense, while it were unworthy of our dignity as men not to acknowledge ever and always the superiority of our spiritual, our rational and immortal part; yet it is but obedience to the plain law and teaching of God Himself to acknowledge His plan, to acknowledge that we are by His law inseparably connected here with animal bodies, that these animal bodies are but one with our souls, and that the connection between the spirit and material body is so close and so subtle that even our highest

spiritual conceptions, even our clearest vision of spiritual and eternal truths is for us in our present condition impossible without the aid of material images, without the help of that spiritual faculty that serves as the intermediary between spirit and matter, that borrows from material things its sounds and shapes and motions, and furnishes the human mind with a wondrous storehouse of materials by which it shall express, whether in language, in music, in painting, in sculpture or in architecture, the thoughts and the subtle fancies of the immortal soul.

It is God's plan—let us reverently acknowledge and obey it—that we should live here in these animal bodies ministering as we reasonably can and must to their temporal wants, looking upon them as a precious trust that God has given to us, the care of which is a large part of our duty here, so that by the proper use of them we may work out our destiny in time in order to secure our perfect happiness in eternity. (Applause.)

It is then a mistaken, false and exceedingly perverted notion of true religion, of the Christian religion, to suppose that we must exalt the spirit, the things of God and eternity, to such an extent as to ignore, to revile, to curse God's handiwork in the material world. A large part of our duties, without respecting and obeying which there can be no true religion, are the obligations that men owe to one another in those relations that concern their temporal abode and the necessities, comforts and happiness of their material life. It is then a part of our duty as reasonable beings, if we would follow a true philosophy, if we would have true religion, to respect exceedingly even the material side of life, and to do all we can to give to our brethren such helps as they may need, that by supplying the wants of this material life they may be freer to carry out their destiny and by the proper use of the things of time to deserve as their reward the things of eternity. (Applause.)

It has given us then the right and the duty to take care of these material bodies, to supply their wants, to satisfy their legitimate appetites and cravings, to preserve them in health and reasonable comfort, and from the swift destruction that would come to them if by our diligent labor we did not provide for them food, raiment and shelter. (Applause.)

Yes, we want the earth in obedience to that teaching of Almighty God. "The heaven of heavens is the Lord's, but the earth He hath given to the ungrateful of men." And they were strangely ungrateful children, strangely recalcitrant to the Father's love, strangely unworthy of the precious gift that He has given them, as He has left them, here for a time to work out their destiny and to take of the materials of nature and transform them so that they shall imitate the creative faculty of their Father, to discipline themselves so as to be more worthy to be called home from school to the Father's house above. (Applause.) They are but obeying the Father's law in insisting upon their rights to these materials, and they were strangely, I say, indifferent to those most precious gifts of the Father's love if they should consent to give them away to any man.

God has given us then the right and the duty to take care of these material bodies, to supply their wants, to satisfy their legitimate appetites and cravings, to preserve them in health and reasonable comfort, and from the swift destruction that would come to them if by our diligent labor we did not provide for them food, raiment and shelter. (Applause.)

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to inflict, will be but to promote the teaching of this blessed gospel (sensation and great applause); will be but to advertise this doctrine (applause); will be but to give new fierceness to the strife, and therefore a new joy and delight of battle to those who engage in it. (Applause.)

There is a perfect parallelism between these "saviors of society" (kisses) and the saviors of that blessed thing of which we have actually to change the pronunciation to fit full justice and call it an "institootion," the one sacred thing some thirty years ago, the right on the part of a few men to hold four millions of their fellow men in chattel slavery. The holding in monopolistic ownership the bounties that God gave to all his children, sooner or later entails upon a larger number of God's children a worse than chattel slavery. (Applause.)

And if it be true that Christ died to make men free, if his blessed word were not all a mistake when He said, "If the Son of man shall set you free ye shall be free indeed," then we shall have Him for us; and those against us shall sooner or later be compelled to hear from His lips not "Well done thou good and faithful servant," but the curse against those who have failed to do what charity and justice demand for His suffering poor. (Applause.)

You, then, all of you, men and women, gentlewomen and strong and earnest men, take in your heart the cross of this new crusade. (Cries of "we will! we will!" and applause.) Resolve to hear here, if you can find no other altar, the preaching of this gospel; resolve—for this spot for the moment becomes a consecrated one when such sacred truths are delivered upon it—resolve here to forget your petty selves and leave off strife and selfishness; resolve that you bring no stain upon that fair white banner, the sacred emblem of this crusade. (A voice, "God sent you, we will follow.") Another voice, "May God spare you to do it."

Upon such a cause, upon such a movement, upon such a banner and such an ensign, surely upon the blessed Sabbath evening of this holy Whitsun festival we may with strictest propriety invoke the choicest blessings of our Father in heaven and of His Son, who, because God loved the world so much, was sent to be our Savior—the divine light and grace, the strength and comfort of His Holy Spirit that on this blessed Pentecost so many years ago came to cheer and strengthen the hearts of Christ's beloved disciples, to make them more intelligent, stronger, purer and more courageous messengers to all the world of the blessed gospel of liberty, equality and fraternity, showing the way of God, the Father. Upon this cause may we, with the poet Longfellow, invoke the blessings of the Paraclete.

We may well and reverently, even upon the stage of this theater, bespeak an invocation of that Holy Spirit to help our cause, to bless his warriors, to shield them from the missiles of the enemy and permit no hurt to come to them, until they shall be called in his good time to receive the crown of a well-earned victory.

We may find peculiar application to the cause that we are now promoting in almost every line of that beautiful Latin hymn which was read in holy mass this morning: "Come, Holy Spirit, send down from heaven one ray of Thy light; come, Father of the poor; come, giver of good gifts; come, light of hearts. Oh, best of consolers! oh, sweetest refreshment! oh, sweet guest of the soul! Thou art our rest in labor. Thou art our shade in the midst of parching heats. Thou art our solace in tears. Bend what is hard and stubborn. Bring back those astray and wandering. Cleanse what is unclean and sordid. Bedew what is dry and withered. Heal what is diseased and wounded. Oh, most blessed Spirit, fill up the inmost recesses of the hearts of Thy faithful. Give us the grace of virtuous lives. Give us the joy of a happy end."

ZANESVILLE, O.—I shall treasure as a gem your certificate. Inclosed is a list of names, as was requested in THE STANDARD of May 21. I wish the society and its cause success, and offer my poor services whenever needed.

F. M. M.

SOMERVILLE, Mass.—I inclose \$1. Please put me down among those who have taken "the cross of the new crusade." Very truly yours,

J. A. K.

NEW ORLEANS—I esteem it an honor to belong to such an organization with that grand servant of God and lover of humanity, Edward McGlynn, as its head. Thank God the age is not altogether degenerate, and that there are men even in the Roman Catholic church who, like Savonarola, the great priest of the fifteenth century, are willing to suffer martyrdom for truth and humanity. Fortunately, the sacrifices of such men in times past have resulted in curbing ecclesiastical power.

J. M.

NEW YORK.—It is a source of pride with me that I have one of the first copies of "Progress and Poverty" published. From the moment I picked it up fresh from the press, when Henry George was an unknown name, I saw in it the great book of the century. During five or six years I have perused it again and again, and each perusal has strengthened the conclusions of its author in my mind. The recent progress of the land reform movement has been beyond the most sanguine imaginings, and the Anti-poverty society has only to make converts for a few years in the same progression that they have been brought in during the past two years actually to bring into effect the great *sine qua non* of human progress.

G. A. M.

ASPEN, Pitkin county, Col.—Inclosed is my application for membership, cut from THE STANDARD, with fee and contribution for tracts to aid in securing memberships for the Anti-poverty society in this, a mining camp in the Rockies. Dr. McGlynn, the true priest of God, teaching the "Word" of the Galilean, the gospel of truth, justice and love, is loved by all here. See the condition of humanity, and see the pomp of modern Christianity presuming to teach truth and love, yet denying justice. "Love" without "justice" is lust. Where justice is not, truth, love, the kingdom of peace is not and can never be.

P. C.

EDEN BLD, Randolph county, Ill.—In answer to a notice in the New York STANDARD I send you inclosed list of names, who I think could appreciate any literature of interest to the Anti-poverty society. I have been a student of Henry George's doctrine for several years, read all his publications, and widely distribute four copies of the New York STANDARD at my expense, though I distributed free to my customers several hundred copies of the different books of Henry George, mostly the "Land Question," because it is cheapest. I can remember the time when myself and another man were the only advocates Henry George had in this neighborhood. Now a great many are taking an interest, and before another year I expect to see a Henry George club organized here. Ours is a farming community, mostly hard working poor people, and but little money in circulation, or else many more would keep THE STANDARD.

S. L.

NEW ORLEANS.—In compliance with the request of THE STANDARD we send you herewith the names of a few persons who are likely to be interested in land reform, and prove efficient helpers. We are canvassing the subject among our friends and acquaintances, and after a good deal of hard talking and harder arguing, have succeeded in making many converts; we will soon be able to send you a

number of applicants for membership in the Anti-poverty society, together with our own applications.

QUERIES AND ANSWERS.

Abolishing Poverty.

NEW YORK, May 18.—Will you kindly answer the following question and give the reasons? Whether poverty should be abolished by an act of legislature or left to be removed by the Anti-poverty society.

GEORGE BRIGHTON.

Benevolence can no more abolish poverty than a dam can abolish the flow of a stream. Neither can poverty be abolished "by an act of the legislature," as that expression would be commonly understood. But since poverty is caused by legalized obstructions to production and exchange, it can be abolished by an act of the legislature removing those obstructions. If all drinking water were privately owned, and a price charged for it, there would be a great deal of unsatisfied thirst which could be abolished by an act of the legislature terminating private ownership in that kind of property.

Poverty is not a natural condition. The earth is abundantly furnished with all the materials necessary to the production of what man wants. It needs only labor to bring it forth. Given equal access to the earth, and poverty, which has been produced by denying such access, will depart by the same road by which it came. This can be done by act of the legislature.

J. W. Kensington Avenue.

LINCOLN, Neb.—Inclosed please find \$1 as initiation fee for the Anti-poverty society.

It is hardly necessary for me to state how heartily I sympathize with your movement, and that wherever I go I try to make converts to the great cause of *liberte, egalite et fraternite*.

M. P.

CHARLESTON, S. C.—Inclosed find \$1, my initiation fee to the Anti-poverty society. Excuse me for troubling you to turn this over to the treasurer, whose address I have forgotten, having circulated the number of THE STANDARD containing it.

B. A.

THE UNITED LABOR PARTY.

The Movement in the Assembly Districts of the City.

THURSDAY, May 26.—The Fifth assembly district held its usual fortnightly entertainment at Warren hall, the president, Mr. W. Anderson, in the chair. Mr. J. A. Dolly opened with two brilliantly executed piano-forte recitals. Mr. H. Anckettel read Rev. M. Hageman's powerful poem, which appeared some months ago in THE STANDARD, "So cold, papa, so cold." Then followed a banjo duet by the Redican brothers, a recitation by Miss K. Doyle, several contralto songs by Miss McGrath, an oration on the labor question by Master Williams, the boy orator, a recitation by H. Anckettel, a duet by Misses Amelia and Josie Selborn, a parody recitation of Romeo and Juliet by Mr. Samuel McElheran and Dutch eccentricities by Messrs. Goebel and Baer. Altogether a most enjoyable evening was spent. The chairman reported that the arrangements for the picnic were progressing splendidly, nearly 1,000 tickets being already sold, and a month yet to run.

The Seventh held its monthly entertainment. The programme included Mr. Sears, pianist; Charles De Lauckner, baritone; Miss Miller, recitations; H. Patterson, comic songs; Mrs. Isabella Hinton, recitation; Mrs. B. F. Kelley and Miss Lillie Paige, piano and violin; Miss Mattie Stewart, Mrs. W. H. Livingston, vocal solo. Harry P. Keely sang James J. Gahan's new song, "Land and Labor," and Mr. McCleman pleased the audience with his plantation humor. Mrs. W. H. Baker, Edwin Brown and Mr. Thomas also filled parts in the programme.

The Eighteenth held a regular meeting, Thomas Doyle acting as temporary chairman. The proposed amendments to the constitution of the county committee was sent to a committee. A committee was appointed to secure a picture of Rev. Dr. McGlynn, to be hung in the meeting hall. The call for the state convention was laid over for future consideration. A vote of thanks was tendered Miss Agatha Munier.

The Nineteenth held its monthly meeting at 12th street and Eighth avenue, Wm. P. O'Meara in the chair. Forty-five new members were reported for the month. Consideration of the call for the state convention was postponed.

FRIDAY, May 27.—The Ninth met, with H. Oscar Cole in the chair. The committee in charge of the arrangements for the public meeting on behalf of Dr. McGlynn reported its work of preparation as complete. The meeting will be held in the Bleeker building on June 6. Chairman Oscar Cole will preside, and the speakers are to be John McMackin, Michael Clarke and T. J. Heney. Three delegates were elected to the county committee, viz.: T. Stewart, Wm. A. Massie and George Cole. The election of officers of the executive committee was laid over for the next meeting.

The Twelfth met at 642 East Fifth street, George Lindner in the chair. The following committee was appointed to draft a set of by-laws for the organization: Jacob Schoer, B. David, A. Haertel, George A. McKay and H. Miller. The executive board reported that they had appointed a committee to make arrangements for a family picnic. The following were elected delegates to the state convention: Messrs. Wm. Hawley, Paul Wilzig and B. David; Alternates: Max Altman, Edward Finkelman and Geo. A. McKay.

TUESDAY, May 31.—The Fourteenth discussed the resolution of the Tenth protesting against the terms of the call for the state convention. After a debate that took up most of the session, the subject was laid over for one week.

The Fifteenth has elected the following officers for the ensuing term: Edward Conklin, president; Thomas Larkin, vice-president; Herman Stedily, financial secretary; Thomas Batterbury, recording secretary; James T. Coughlin, treasurer; Patrick Woods, sergeant-at-arms; Thomas Masterson, corresponding secretary; Charles Price, A. G. Johnson, Jr., William C. Dorrian, trustees.

SATURDAY, May 28.—At the regular meeting of the Fourth, held at Botanic hall, it was decided to hold fortnightly public meetings for the purpose of discussing all social and political questions of interest to the members of the labor party. Messrs. Thos. Lee, J. Warren, W. B. Clarke, J. Christie and G. Weinstein were appointed to make all necessary arrangements. The first debate will take place on Wednesday evening, June 8, at 68 East Broadway, and the subject of discussion will be "Free Trade vs. Protection." All are cordially invited.

A STOLE FOR DR. CURRAN.

Embroidered by the same fair hands that worked the Archbishop's miter—A beautiful token of esteem.

Advantage was taken of Rev. Dr. Curran's visit to New York last Tuesday for the purpose of attending the conference of priests at St. Michael's to present him with a beautiful stole, embroidered by the hands of the same lady who worked the miter worn by his grace Archbishop Corrigan. The stole is beautifully embroidered on white moire silk, the crosses of solid embroidery, outlined with gold and bordered with wreaths of forget-me-nots and moss roses. The good doctor expressed himself deeply moved and gratified by the reception of so appropriate a testimonial of esteem.

RICHMOND, Va., May 23.—Supposing Mr. A. bought a city lot for \$4,000 and built a house on it which would bring at auction \$70,000 dollars, what would be his taxes if your mode of taxation does not favor the rich?

A Possible Missionary.

J. H. BIESEN.

His taxes would be based on the \$4,000, and as the value of his land increased, his taxes would rise accordingly. Every one else who had a four thousand dollar lot

would have to pay the same taxes whether he used the lot or not. Therefore, those who had \$4,000 lots would hasten to build \$70,000 houses on them, for they would see that it would be profitable to build \$70,000 houses and very unprofitable to keep \$4,000 lots out of use. This alone would make business active and wages high. But the reform would not end here. People who were keeping lots out of use would discover the futility of that mode of speculation, and lots not needed for immediate use would be abandoned. These would be open to any one who chose to go upon them, and would afford an unlimited outlet to labor, which would make it independent in dealing with employers.

GEORGE BRIGHTON.

Benevolence can no more abolish poverty than a dam can abolish the flow of a stream. Neither can poverty be abolished "by an act of the legislature," as that expression would be commonly understood. But since poverty is caused by legalized obstructions to production and exchange, it can be abolished by an act of the legislature removing those obstructions. If all drinking water were privately owned, and a price charged for it, there would be a great deal of unsatisfied thirst which could be abolished by an act of the legislature terminating private ownership in that kind of property.

POVERTY is not a natural condition. The earth is abundantly furnished with all the materials necessary to the production of what man wants. It needs only labor to bring it forth. Given equal access to the earth, and poverty, which has been produced by denying such access, will depart by the same road by which it came. This can be done by act of the legislature.

J. W. Kensington Avenue.

THE NEW PARTY.

NEW YORK, May 18.—Will you kindly answer the following question and give the reasons? Whether poverty should be abolished by an act of legislature or left to be removed by the Anti-poverty society.

GEORGE BRIGHTON.

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THE STANDARD.

HENRY GEORGE, Editor and Proprietor.

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SATURDAY, JUNE 4, 1887.

THE STANDARD is forwarded to sub-
scribers by the early morning mails each
Friday. Subscribers who do not receive
the paper promptly will confer a favor
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FRANCHISES AT AUCTION.

On Tuesday last an auction was held in
the office of Comptroller Loew, at which
were sold the franchises for the building
and operating of two lines of street rail-
way within the limits of this city—the
Twenty-eighth and Twenty-ninth street
cross town line and the electric line
through Fulton and West streets, connecting
Fulton, Wall, Cortlandt and Chambers
street ferries. The franchises were sold
subject to the conditions that the pur-
chasers should keep the streets in repair
and free from dirt and snow; should pay
all the expenses of the sale; and should, in
addition, pay into the city treasury three
per cent of their gross receipts for the
first five years and five per cent. there-
after. On these terms corporations were
found ready to pay 26.2-10 per cent of
their yearly gross receipts for one franchise
and thirty-five per cent for the other.Here we have, for the first time, a
glimpse, imperfect and shadowy it is true,
but a glimpse nevertheless, of the im-
mense value of the privileges of street
occupation that the corporation of New
York has for more than a generation been
bestowing with such a lavish hand. The
franchises sold last Tuesday were of neces-
sity far less valuable than most of those
already granted away, for the simple
reason that the franchise getters have had
the first pick, and naturally enough have
taken the best and left only the least de-
sirable; but the heavy prices paid will en-
able the citizens of New York to form some
vague idea of the immense value of such
gigantic monopolies as the elevated roads,
the Broadway and avenue lines, and the
more important cross-town railways.Under the old system of franchise grant-
ing the beneficiaries were the men on
whom the privileges were bestowed, and
the few individuals who by virtue of politi-
cal power were in a position to "strike"
the grantees for a portion of their profits.
Under the new system it may be assumed
that at least the larger part of the profits
of the franchises disposed of will be paid
into the city treasury. Yet the great mass
of the citizens of New York will be no bet-
ter off under the new dispensation than
under the old. The two franchises sold at
public auction last Tuesday were as much
stolen from the people of this city as was
the franchise of the Broadway railroad,
for buying which Jacob Sharp is now on
trial, and for selling which a few aldermen
are wearing striped suits in Sing Sing
prison.The land owners of New York collect from
the people an immense yearly tribute in the
shape of rent—not house hire or office hire,
but rent for the mere privilege of being
and doing within the limits of the city.
To this tribute every merchant, every
storekeeper, every clerk, every laborer,
every artisan, every man and woman and
child contributes, generally to the utmost
limit of their ability. This is the true tax
of New York city, rigorously imposed
and impartially collected; and it is out of
this immense fund, wrung from the people
by virtue of the law that gives the few
the right to rob the many, that the com-
paratively small amount of taxes to the
state and city governments is paid. The
payment into the city treasury of the
yearly value of every street privilege
yet granted or to be granted would have
no effect save to increase by just that
sum the net profits of the owners of the
land. So far as the great mass of the
citizens are concerned the money might
just as well be thrown into the river or
pocketed by Jake Sharp and the "boodle"
aldermen. The rent franchise over-
heads and includes all other franchises, and
so long as that great robbery endures, it
makes precious little difference to the people
of New York whether the lesser franchises
are stolen by one set of thieves or
another.It is the unconscious comprehension of
this truth that has rendered the voters of
New York so careless of political cor-
ruption. Why should Smith the clerk,
and Jones the journeyman, and Dennis the
car-driver—why should the small merchant,
and the restaurant keeper, and the day
laborer trouble their heads as to whether
the alderman or officials they vote for are
honest or dishonest? No aldermen have
ever robbed them! No aldermen ever can
rob them so long as the landlords' super-
ior right to rob endures. Against the
one monstrous dishonesty that taxes them
to the limits of endurance they can, as the
growth of the united labor party shows,
be organized and induced to do earnest and
efficient and self-denying work; but in
such minor stealings as those of Jacoband his pals they have, and know they
have, no interest whatever.When, indeed, the great reform shall
have been accomplished, and the all-includ-
ing rent franchise shall be restored to its
proper owners by the absorption of land
values in taxation, then it will be for the
people to decide what measures they shall
take to insure that the values of such
minor franchises as street and ele-
vated railways shall be secured for
those to whom they rightfully belong.
Should it be found expedient to leave any
monopolistic franchises to be operated by
corporations or individuals the simple plan
will doubtless be adopted of awarding
them to those who will render the best
service for the least possible charge, and in
place of an auction to settle who among
the bidders for a street railway privilege
will pay most money into the city treasury,
we shall probably have one to decide who
among them will carry passengers at the
lowest fares.

THE FIRST LANDLORD.

"God said, let the waters under the
heaven be gathered into one place and let
the dry land appear." He commanded that
the earth should bring forth all that was
necessary to animal life, and He caused the
animals to appear, and then in His own
image created He man, and commanded
him to be fruitful and multiply, and to sub-
due the earth; but though He gave to man
dominion over every living thing that
moves upon the earth, yet He gave him
not dominion over the land. He placed
man in Eden, but when the creature dis-
obeyed, the Creator turned him out of the
garden he had permitted him to use.
When the time came for the founding of
the chosen people, "the Lord said unto
Abraham, get thee out of thy country . . .
into a land that I will show thee, and I will
make thee a great nation." After the im-
migrants had multiplied "so that the land
was not able to bear them," Abraham
made no claim to ownership, but he said
unto Lot, "Is not the whole land before
thee? Separate thyself, I pray thee, from
me; if thou will take the left hand, then I
will go to the right; or if thou depart to
the right hand, then I will go to the left."After Abraham had settled in Canaan,
the Lord gave the land unto him and his
seed—that is, the whole chosen people. It
was to these descendants that the com-
mandments were given, and to each of
these it was said, "Honor thy father and
thy mother that thy days may be long
upon the land which the Lord, thy God,
giveth thee." After the chosen people had lost their
heritage and been delivered from the Egyptian
bondage, "the Lord spake unto Moses
from Mount Sinai, saying: 'The land shall
not be sold forever, for the land is Mine, for
ye are strangers and sojourners with Me.'"
Then followed the provisions that substan-
tially decreed that only the right to the use
of the land could be sold, and even that
extended only to the year of jubilee, when
it should be returned to the seller.But it will be noted that it was not until
the chosen people had come in contact with
the Egyptians that there was among them
any custom of sale needing to be thus regu-
lated by law. Among the Egyptians, not
represented in the Bible as enjoying
God's favor, another rule prevailed, and it
was among them that the first recorded
operation in real estate occurred. In
motive, method and character this first great
transaction of the kind differed in no way
from those of the present day.Joseph, the chief servant of Pharaoh,
having foreseen a famine, had gathered
all the corn and stored it up. When the
famine came he sold this corn until he had
gathered into Pharaoh's coffers all the
money that was to be found in Egypt or
Canaan. When their money was spent
the people gave him all their cattle, and
the famine still continuing, the people
came to Joseph, saying: "There is not
aught left in the sight of my lord but our
bodies and our lands. Buy us and our
land for bread, and we and our land will
become servants to Pharaoh." And Joseph
accepted their offer, and he said:"Behold, I have bought you this day and
your land for Pharaoh; lo, here is seed for
you and ye shall sow the land. And it
shall come to pass in the increase that
ye shall give the fifth part unto Pharaoh,
and four parts shall be your own."This is the Scripture story of the rise of
the claim to private ownership in land,
and of the method by which rent first
arose among men. It is likewise the Bible
story of the beginning of human slavery,
and the declaration is explicit that the
starving Egyptians in selling their land to
Pharaoh likewise sold themselves, and in
becoming tenants became slaves. And let
not those who ignorantly attempt to defend
landlordism as a scriptural institution for-
get that this is described as the work of a
heathen king ruling a people that enjoyed
not God's favor, and that no sooner had
the chosen people come out of Egypt
once more than the Lord, speaking
through Moses, declared to them, "The
land shall not be sold forever, for the land
is Mine."ONE day this week a procession of
people passed before Judge Smythe plead-
ing to indictments, receiving sentences and
having days fixed for trial. Little
boys of fourteen, and even as young as
ten, women and full grown men, were in
the line, and all were from the poor
classes. One day's history of this court
room is, with slight variations, its history
on all days, and yet some people fail to see
the relation of poverty to crime.STRAWS show the direction of the wind,
the half-holiday meeting at Chickering
hall two weeks ago was poorly attended,
although the names of Bishop Potter, the
Rev. Mr. McArthur and ex-Governor

THE CHURCH AND THE LAND.

Detroit Evening News.

In spite of the fact that the Georgian theory
of land tenure has secured a very large
Catholic support; in spite of the claim that Dr.
Corrigan occupies a unique position in his denun-
ciation of that theory; in spite, too, of the allega-
tion that the Irish bishops have, in a way,
approved of the system of which Henry
George is just now the central sun and the
Rev. Dr. McGlynn the bright particular star,
there can be little doubt that the Roman
Catholic church in this country is arraying
itself quietly, but actively, against the new
theory. Within six months a score of pamphlets
have appeared from Catholic sources on
this subject. The leading Catholic magazine,
the *Catholic World*, has not appeared
for months without one or more discussions
of the scheme by bright lay minds like C. M.
O'Keefe or Conde Pallon, or professors of
divinity like the Rev. Edward McSweeney.
Lectures have been given by the dozen and
printed in cheap form for general circula-
tion. The conferences, the sodalities, the
confraternities, all the church societies in fact,
have had the opposite doctrine expounded to
them. The whole of that complex yet compact
machinery which the church of Rome can
bring to bear on any question has been set in
motion, and the prospect is that the body
which Dr. McGlynn saw fit to separate from
will be one of the strongest opponents of the
system of which he has become an ally.

It is noticeable, too, that none of these ad-

verse philosophers deny all that George
claims. They admit that the state has a
right, for its own good and for that of its
citizens, to limit the possession of land to
actual needs, and to prevent the intrusion of
aliens, either individuals or corporations, into
the land holding class of a nation. They
concede that all necessary and proper re-
strictions may be placed on land holding, for
such restrictions, so far from destroying the
principle, surround it with greater safe-
guards. But the principle they will not give
up, and they defend their discussion of it as
a matter of morals, and not as a question of
politics. It is an offense against morals to
commit theft. Theft cannot be committed
unless there be property rights, and by rights
of ownership are understood the moral power
or faculty of claiming an object as one's own,
and disposing of both the object and its utility
according to one's own good will, without in-
terference from others. The church, as she
understands her position, has it in her provi-
ence to define what is property and what is
not, in order that her members may know
what constitutes theft and what lawful ap-
propriation.This proposition in morals and this assertion
of the church's right to define morals as ap-
plied to property constitute the basis of all
the lectures, pamphlets and essays which have
been turned out from Catholic presses and
distributed through innumerable agencies to
the Catholic reading public. It would be im-
possible in a single newspaper article to give
even the most meager outline of the ingenious
arguments by which the writers in question
demonstrate to their own satisfaction the in-
clusion of land in the rightful category of
property or personal ownership. Nor is such
an elaboration necessary. The fact which is
of interest to American society is that the
publications we refer to are indicative of the
ultimate attitude of the Roman church on this
subject and of a contest in the near future in
the domain of American politics, in which that
powerful organization may be expected to
take an open and an important part.Lying on our table at the present moment
are five essays, arrived almost simulta-
neously, all from the pens of Catholic authors
of high standing, and all assailing the Geor-
gian theory with a vigor and a force of
candidacy to be found nowhere else among the
opponents of George. The *American Catholic
Quarterly Review* of Philadelphia has an article
on "Land and Labor," the title of one of
George's chapters in "Progress and Poverty,"
by Father Ronayne, a Jesuit; and in the *Cath-
olic World* for June, "Lacordaire on Property,"
is reviewed by Rev. Edward McSweeney,
from the anti-Georgian point of view. Rev.
Hugh O. Pentecost presiding at the meeting.
On Tuesday evening the doctor lectured at
Danbury, Conn., jointly for the benefit of the
local land and labor club and the Knights of
Labor. The Opera house was packed, and
hundreds were turned away. A procession
with a band at its head was formed in front
of the hotel where the doctor was staying,
and he was escorted in this manner to the
Opera house. It was calculated that of
every fifteen inhabitants of Danbury two were
present at the lecture.

Labor Troubles.

Bradstreet's weekly table gave last Sat-
urday 73,287 as the number of persons going on
strike from May 1 to May 20. During the
week ending with the 26th strike took place at
Pottsville, Pa. (700 rolling mill employees);
Kingston (150 cement mine employees); Boston
(300 horseshoers); Brooklyn (surgical instru-
ment makers and cabinet makers); Denver
(500 brick makers); Indianapolis (90 car
drivers); Pittsburg (2,000 brick makers); Wash-
ington (150 building material workers); Fall
River (14 cotton weavers); Taunton, Mass.
(dye houses); Rutland (compositors); Cincin-
nati (750 safe makers); and New York (horse
collar makers and glass blowers).The great lockout of the building trades in
Chicago, begun four weeks ago, has resulted
in making 17,000 men idle, and caused thus
far a loss of \$500,000 in wages. Over 1,000
first-class mechanics have left the city.The local stove manufacturers of Pittsburg
and a committee of the Stove makers' union
had a conference at which the manufacturers
offered to withdraw the St. Louis pat-
ents entirely if the moulder would sign an
agreement to work at the old wages for the
rest of the year.The Reading iron company of Reading, Pa.,
on Saturday posted in all its works the notice
of a ten per cent reduction in wages, to begin
on June 13. The reduction will affect 1,800
employees.After sixteen weeks the trouble between the
garment cutters and trimmers belonging to
the Knights of Labor and the Philadelphia
clothing exchange was settled on last Friday
at a conference. The agreement of May, 1886,
was renewed. The Knights of Labor were
successful.

The Organization of California.

SANTA ROSA, CAL.—I am on a pilgrimage,

organizing land and labor clubs through this

part of California, under the direction of the

state central committee, Judge James G.

Maguire, chairman, and have met with en-

couraging success. Everywhere the people

listen to the principles of the new party with

eager interest, which will become intensified

as the movement grows.

I send congratulations for the magnificent

progress you are making in the east.

PETER ROBERTS,
Deputy State Organizer.A Business Meeting of the Anti-Poverty
Society.A business meeting of the Anti-poverty
society will be held on Saturday evening, June
4, at eight o'clock, at Irving hall. The Rev.Dr. Edward McGlynn, president of the society,
will be in the chair.How One Kind of Stealing Lands to
Another.

BOYLESTON, Ind.—How plainly the facts set

forth in "Progress and Poverty" are verified.

As I write an excursion train speeds past,

going to Muncie. They have struck gas

there and land values are going up to dizzy

heights. The object of this excursion is to see

the cause of this immense prosperity. Few

seem to understand that this great advance

in land values simply means that labor and
capital must pay just so much more for the
privilege of being allowed to go to work and
create wealth. At Frankfort, the county
seat of Clinton county, there are two gas
companies at work drilling, and if they should
obtain gas it will put land, which is already
high, clear out of the reach of any except the
very rich men, and so the most of us will have
to pay in heavy instalments for being allowed
by the landlords to live on this part of God's
globe.Some say: "Why don't you get a piece of
land and then you can enjoy the boom?" They
had just as well say that we ought to
have been born years ago when land was
cheap. The fact is that the children of poorparents that are coming into the world now
can't hope to live, except as they make terms
with landlords, and with every increase in
productive power the terms with the land-
lord are becoming harder to make. Of coursethe use of natural gas will decrease the
amount of coal and wood wanted, and it willthrow some men out of employment and com-
pel them to compete with men in other
branches of industry, thus decreasing the
wages of all. It also hurts the merchant, for
a man is a purchaser generally to the extent
of his means, and if his ability to buy is
destroyed it is certain to hurt the seller.Certain it is that natural gas is in itself a
blessing; it can be produced cheaper and more
convenient than either wood or coal, but when it
is considered that it throws some men out of
employment and forces others to pay more
for land, it becomes a blessing to a few and a
curse to a great many.Private property in land is absolutely a
lock out of labor by landlords. I know men
that walked five miles night and morning last
winter to cut wood, and they could not make
over fifty cents a day. Part of the time the
weather was bad, and they could not get to
their work. They made, some one told me, \$2.50 a week, out of which they had to live
and pay rent. Men cannot live and pay rent
on such wages, and no less than twelve fami-
lies had meat stolen, while chickens and tur-
keys disappeared at a lively rate. Since
there has been more and better paying work,
no chickens have been stolen, and no smoke
houses have been rifled in my neighbor-
hood.

THE WEEK.

Two great conflagrations have lately shocked civilization. By the burning of the *Opera Comique* in Paris a number of persons, variously estimated at from one to two hundred, lost their lives, and by the great car stable fire in New York over one hundred families were rendered absolutely homeless and destitute and some thirteen hundred horses perished.

The occurrence of two such catastrophes within a single week is a grim comment upon the recent remark of a distinguished insurance actuary that his business was to keep buildings from being burned. It is an easy matter to erect buildings that cannot be burned; but it is cheaper to put up perishable structures, to rely on an efficient fire department to minimize the risk of absolute destruction, and to avail of the insurance system to distribute whatever loss does occur over the entire community. If the owners of buildings were held strictly accountable for whatever loss of life or property might be caused by their burning, our insurance companies might soon go out of business. But then, to be sure, the owners of the lands on which the buildings stand would have to content themselves with smaller rents.

The certainty with which industry and thrift are rewarded in this country has received a fresh and striking illustration—this time in the person of Senator Sherman of Ohio. Last February the senator bought 100 acres of land near Findlay, Ohio, paying \$30,000 for it. Within thirty days he was offered \$60,000 for it; within sixty days he refused \$80,000; and the latest advices are that "a well known capitalist" is so anxious to secure that hundred acres that he is willing to pay \$150,000 for it; so that as a reward for three months' hard work doing nothing Mr. Sherman can put in his pocket the neat little sum of \$120,000 hard cash.

The same journal that narrates these things tells us that Findlay may properly be called the gas center of the United States; that its population has trebled since Senator Sherman became an investor, and that the sales of land have already reached more than \$3,000,000 a week.

The British hosiery company of Thornton, R. L., has announced that it will shortly be compelled to reduce its working force by one-half, if not to shut down altogether. This company is a direct product of our infant industry-fostering tariff. It came here from England in 1884, bringing its own machinery and its own operatives, thus cunningly getting inside the fence which we of the United States have built around our country, and now, after three years of struggling, during which the American people have been heavily taxed for its support, it finds itself forced to shut up shop and disband its operatives to swell the ranks of unemployed protected American labor.

This protection is a great scheme. First we slap a heavy duty on English made hosiery, so that our American manufacturers may charge more for their hosiery, and so be enabled to pay their workers higher wages. Next we import laborers by the scores of thousands, in order that our hosiery manufacturers may take advantage of competition to cut down wages. Then we bring over an English hosiery factory complete, so that our manufacturers may have a taste of competition themselves, and see how they like it. And finally it appears by practical demonstration like this at Thornton, R. L., that there isn't a great deal of money in the hosiery making business, anyhow, for either employers or employees. Meantime we keep on throwing into the treasury and distributing among protected manufacturers of one sort and another the money that, if we could only use it to buy stockings with, might enable the British hosiery company of Thornton, R. L., to work full time, and keep its operatives out of that genuinely protective institution, the poor house.

Beneath the tide water lands of South Carolina lie immense deposits of phosphate rock, relics of a prehistoric age, when great whales and prodigious sharks and strange reptiles lived and died in the sea which then covered those parts. This phosphate possesses great value as a fertilizer, and has the advantage of being easily mined and requiring very little manipulation to fit it for application to the soil. Under these circumstances one might suppose that the more is mined the better, since every pound of it is a direct addition to the food producing power of the country. This, however, is a mistake; the phosphate rock is not there for the benefit of the people of the United States or of South Carolina, but rather for the advantage of the lucky fellows who own the land beneath which it lies. These men have been considering the situation. Last year they allowed to be dug out 450,000 tons of phosphates, and received in return the pitiful sum of \$2,000,000; out of which they had to provide for the hire of the men who actually did the digging. This year they intend to get their \$2,000,000 without allowing quite so much phosphate to be dug, and consequently without having to disburse so much money to the vulgar fellows who handle the picks and spades. So they have formed a syndicate or pool. Mr. David Roberts of Charleston, S. C., is to be the manager, and is to have absolute control of every ton of phosphate rock mined, with power to sell at such rates as he may fix. A material advance in price may therefore be anticipated, and what the South Carolinians humorously call the prosperity of their state will be largely enhanced.

It is reported that natural gas has been struck within the limits of Cincinnati; and naturally the effect has been a prompt advance in Cincinnati real estate. If the report be verified, and it should be found that Cincinnati really overlies a considerable gas deposit, the people of that city will have reason to curse the day that the discovery was made. The day's toil of the Cincinnati laborer will not be shortened by a minute nor his wages advanced a cent; his portion in God's new-discovered gift will be to move into a more squallid lodging, to see his children condemned to early death, or grow up stunted, uneducated and degraded. Production will be

rendered easier; wealth will be multiplied and multiplied again. Lands now vacant will be covered with factories and palaces; spacious parks will be gay with carriages and horses and groups of happy children. Tourists will visit Cincinnati, will marvel at her wealth, praise her enterprise and delightedly inspect her charitable institutions. Churches will flourish, eloquent preachers be attracted to their pulpits, vast sums be collected for home and foreign missions, and earnest, devoted men thrust wealth and comfort contemptuously aside to go down among the poor and preach the gospel of resignation on earth and eternal bliss hereafter. And meantime the men and women and little children whose brains and muscles, working upon and with the wondrous natural bounties of the Creator, have produced this wealth, have built these palaces and churches and asylums, have laid out and beautified these parks and avenues—they, alas! will be herded in filthy tenements, and struggling desperately in the horrid slough of poverty, with our Atkins and Depews standing contentedly on the borders of the slough, telling them that it's all a misconception—that they really have far more than they have any right to expect, and are all independently rich, if they did but know it.

Natural gas in Cincinnati will be a blessing to those Cincinnatians who can say of it: "This is mine, to have and to hold, to sell or give away, to use, abuse or waste, as I deem best;" but to the great mass of Cincinnati's citizens it will be little but a curse.

They are having a time over in Belgium. Domestic industry is being encouraged and the wealth of the country immeasurably increased by protection, with the singular result that the ungrateful people are going without food, assembling in mobs, flaunting red flags, threatening dynamite and disorganizing society generally.

The infant industry which Belgium has undertaken to protect is that of agriculture, and the method of protection is the imposition of import duties upon meat and other articles of food. On principles of economic law with which the American public is sufficiently familiar this should result in a beneficent diversifying of Belgian industries and an immense and prompt increase of Belgian prosperity.

The farmers, getting higher prices for their products, should be able to pay their laborers better wages; the increased wages of agriculture should draw laborers from the overcrowded towns to the fields; the scarcity of town labor thus produced should enable the town laborers to get higher wages; the higher wages of the town laborers should enable them to pay the higher prices demanded for food products, and thus all things should work together for good, and every Belgian subject become independently rich by the simple process of paying as much as possible for what he had to buy, and taking as little as possible for what he had to sell. If only the thing could once get fairly started everything would be lovely; but the trouble seems to be that nobody will begin. The farmers can't get higher prices till the people will pay them; the people won't pay them till they get their wages raised; the wages won't rise till some more of the people go to farming; no more of the people will go to farming till the farmers want them, and the farmers don't want them until the era of high prices shall arrive.

It's like the old nursery story: The fox won't drink the water, the water won't quench the fire, the fire won't burn the stick, the stick won't beat the dog, the dog won't bite the pig, and the pig won't go. And so, just for want of a hand at the starting bar of the protectionist machine, the whole scheme has fallen through, and in place of mounting to a higher plane of civilization, poor Belgium has taken a step downward toward anarchy. And the worst of it is, that these wretched Belgian workmen, with their crude, unscientific, politico-economical ideas, will be coming over here and sowing the seeds of discontent among the happy miners of Hazlebrook, Pennsylvania, or the contented tenants of Mr. Scully in Illinois, or the leisurely residents of Avenues A, B, and C, New York. Really, something ought to be done.

Belgium protects her land owners against the harmful competition of American food, and the United States returns the compliment by protecting her land owners against the competition of Belgian manufacturers. And it is curious to observe that in both countries are to be found evil-disposed men who do all in their power to prevent the protective system getting a fair show. In Belgium these pestilent fellows hoist red flags and breathe forth threatenings and slaughter; in the United States they go more cannily to work, and instead of vaporizing about what they will do if the government doesn't remove the duty they simply remove it for themselves by not paying it. It's a lamentable fact. Only the other day Mr. Andris Jochans of Charleroi in Belgium sent a lot of steel to Messrs. Houldlette & Dannels of Boston. Instead of going to the proper officials and saying to them honestly, "Here are so many dollars' worth of steel, of which your share is so much," the Boston firm told a lie about it, reported the steel as of a great deal less value than it really was, and thus escaped the payment of a very considerable portion of the duty fine. Luckily the falsehood was detected and the American people spared the misfortune of getting that steel cheaper than they should; but there is reason to fear that the case of Messrs. Houldlette & Dannels is by no means an isolated one, and that many other wicked men are telling lies of the same kind, and thus forcing us to get things without doing the proper number of days' work in return for the privilege of being allowed to buy them. As one of our daily papers pathetically remarks:

In the past, particularly at New York, the undervaluing rings have had things their own way. Notwithstanding the frauds daily committed, no steps have been taken looking to their suppression and the prosecution and conviction of the guilty persons. As has been proven, the honest citizen importer, the true American merchant, equally with the domestic manufacturer, has been forced to abandon his business. Therefore they have demanded that the treasury department should see to it that the law is enforced. The interests at stake are enormous. Many millions of dollars

are being stolen annually in the importation of merchandise.

What with dynamite in Belgium and perjury in the United States, protection to industry seems to be in a bad way. Perhaps, after all, there is some truth in the adage that crime begets crime; and the dynamite and perjury may be the direct results of legalized theft in the form of a customs tariff.

The anti-lith movement in Wales is a phase of the fast spreading war against the system which gives to the lucky owners of curiously inscribed pieces of paper or parchment the right to claim tribute from their fellow men for the privilege of living, dying or being buried on or in the earth which God created and a few men have stolen. Indeed the tithe system of Great Britain is the reduction to its simplest form of the landlord system. For the tithe owner neither owns, nor pretends to own, anything under heaven but a bare privilege of taxation—a right to collect tribute in money or in kind without making any real or pretended return whatever to the tributary. The college of Christ church at Oxford, for instance, makes no pretense to own a single rood of land within the principality of Wales. It cannot say to any man in Wales, "We will allow you or forbid you to remain on this land." But it can and does levy a tribute of nearly \$300,000 a year upon the farmers of Wales, and it can and does seize upon their cattle and crops and household furniture if they refuse to pay. And it is against this form of taxation that the Welsh people with their local clergy at their head, are now protesting with sticks and stones and other arguments.

The upshot of the matter will probably be that, as in Ireland fifty years ago, the tithe will cease to be exacted directly from the occupiers and users of the land, and will, instead, be collected from the landlords, who will, of course, promptly collect it from their tenants in the shape of increased rent.

DR. M'GLYNN IN WASHINGTON.

A Reporter of the "Critic" Describes His Appearance and Quotes the Salient Points of His Discourse.

Washington, D. C., Critic.

There were several paradoxes at the McGlynn lecture in the Congregational church. A Catholic priest accused of heterodoxy preaching from an orthodox Protestant pulpit the gospel of a new political crusade, and a mixed audience, with no small proportion of the gentler sex, greeting with tumultuous applause the orator's rounded periods of religious zeal.

The church was well filled, notwithstanding the heavy rain, and the Knights of Labor, for whose benefit the lecture was given, profited largely and in several unexpected ways; first, Father McGlynn lectured for nothing; second, General Roscane, who was to have introduced the distinguished lecturer, was seized with an attack of administration or some other kind of colic, and sent a check for \$50 instead of coming; or perhaps he thought it wouldn't look well for the brother of a Catholic bishop to introduce a suspended Catholic priest; third, the reporter for the "Critic" paid for his seat. (Mem.—The K. of L. are in sad need of a press agent).

Rev. Dr. Edward McGlynn, who, in the cross of the new crusade, endeavors to place Henry George's scheme of land nationalization on a religious foundation, shows little of the priest in his make up. He has a powerful athletic frame; a large head, supported by a large neck; a dominant, handsome, masterful face; the heavy, clear cut chin, firm mouth, combative, aquiline nose; wide, deep set eyes, and a forehead which looks down-like and massive, its benevolent fullness in marked contrast to the aggressive face beneath. A winning smile plays constantly across the lecturer's face. Heenan, the pugilist, used to say: "Look out for the man who smiles in the ring, for he'll be a rare fighter, and never know when he's whipped."

Father McGlynn was introduced by ex-Senator Van Wyck, and spoke for two hours to a spellbound audience. The underlying principle of the land reform advocated by himself, Henry George and their followers, stated in a nutshell, is this:

The bounties of nature, more than enough to satisfy the wants and desires of all mankind, are largely monopolized by the holders of natural sources of wealth, as in mines and the holders of land in the cities. By removing all taxes from production, distribution and exchange, and substituting a single tax on the rental value of land, gradually raising such tax to the full rental value, an enormous stimulus will be given to production, an enormous fund will pour into the public treasury to be used for the common benefit of all, and labor will receive its natural wages, i. e., the full value of all it produces. Honestly, the efficacy of this remedy has never been fairly refuted.

It is impossible to give an extended report of the lecture. Here are a few of the gems: "This is called the new crusade, but it is as old as God."

"The object of this crusade is to teach the fatherhood of God and the brotherhood of man."

"God isn't stepfather to humanity."

"Man's genius has never yet solved a march on the Creator."

"It is our object to give a world wide reverence to the true rights of property."

"It is for some substantial grievance that the masses are grumbling and cursing."

"We are seeking to erect a lightning rod to avert the storm of anarchy."

"You can break any monopoly in wheat, lard, houses, horses or any product of human labor by increasing the supply, but you cannot break a monopoly in land, for you cannot increase the supply. Try it; shovel a mountain into the sea and see how little you have accomplished."

"We would no more seize the land and parcel it out than we would divide a Raphael or cut up a race horse."

Mr. Pentecost's Speech Again.

WILMINGTON, Del., May 28.—When I took up THE STANDARD of to-day and read your eulogium prefacing the report of the address of the Rev. Mr. Pentecost at the Academy last Sunday evening, I feared that in your zeal you had indulged in a little taffy, but on reading the gem myself to a delighted audience of my wife and children I felt so ashamed of my hasty judgment that I cannot help saying that it is, in my opinion, the most direct, practical, concise, witty and eloquent argument yet delivered on the subject. I hope it will be sent out to the many who do not see THE STANDARD as a tract. Verify, the Lord is gathering his apostles for the work of the new reform, which in so many respects is like that which aroused and angered the saviors of society 1,800 years ago. God speed the work, for verily, the harvest is ripe for the sickle and as yet the laborers are few.

I. C. ARBUCKLE.

THE PROFESSOR'S LECTURE

Young Gentlemen of the Midasian University—Permit me to express my pleasure in being accorded the privilege of addressing you as one of the speakers in the Smith-Brown course of lectures on political economy. As you are aware, this course has been rendered possible by the munificence of our distinguished fellow citizen Thomas Richard Henry Smith-Brown, who has placed his name among those honored of this university by presenting it with his check for five hundred dollars, to be used in giving an honorarium of fifty dollars each to the ten leading scholars of the country whose efforts on behalf of sound, orthodox political economy shall have recommended them to your talented and honored faculty as lecturers in this course. Profoundly impressed with the honor conferred upon me by the invitation received from your venerable president to appear before you as one of this intellectual decimervite, I hasten to assure you—the flower of the youth of our metropolitan city, the hope of the coming generation, the fore-ordained rulers of our empire state, the heirs to the substantial evidences of the indefatigable labor, strict frugality, wise forethought and brilliant financial talent of your noble fathers—I hasten, I say, to assure you of my loyalty to those time-honored and incontroversial principles of political economy which guided the men who have accumulated the wealth of this republic, made it a land of plenty, and crowned it with the countless pleasing evidences of science and art which are to be found in their splendid dwellings. Mindful of the importance of the task that, after careful consideration, I have undertaken, I shall, without further preface, enter upon what is at once a duty and a pleasure.

The eminent gentlemen who have preceded me as lecturers in this course, have defined the meaning of the terms in use by the authorities on political economy, and have mapped out the recognized limits of the science. To-day, therefore, I shall content myself with pointing out some of the principles of the science accepted by the schools—principles that rest on a basis of enduring and unassailable as truth itself. In order fully to appreciate the priceless value of these principles, it must be remembered how long and by whom they have been taught. The learned, unbiased and profound thinkers occupying the chairs of political economy in the seats of learning of England and America during the past century have had peculiar advantages for ascertaining and teaching absolute truth. A competency for life is usually attached to the tenure of a professorship, and hence the man in such a position is placed above exhibiting the sordid considerations of self-interest in relation to property, his investigation of the great questions of political economy are certain to be exhaustive, his conclusions infallible and his explanations faultless, lucid. In my humble way I shall, then, expound the principles to which I have alluded, the titular description of my lecture being, "Corner stones to the structure of demonstrated economic sciometry."

As has been explained to you by the very able gentlemen who have preceded me, to produce wealth three things are requisite—natural agents, capital and labor. The first proposition to which I shall invite your attention is one which has long been recognized as an elementary and easily understood principle in political economy. It is this: The amount of capital used measures the amount of labor employed. By capital, you understand, young gentlemen, I mean wealth saved and to be utilized in production. The reason why capital measures labor, instead of labor's measuring capital, is that the capitalist takes the first step in production by providing buildings, machinery, tools and usually raw materials. Then, and not till then, labor takes up the task—capital must act first and until capital acts, labor cannot. Therefore labor has to wait for capital to begin, and is dependent upon capital for employment. Labor also depends upon capital for support while being employed. The capitalist advances to the laborer, in the shape of wages, the food, clothing, shelter, etc., needed by the latter. A manufacturer, or all men are equally protected by our system of protection, and thus it has been impossible to form pools of iron manufacturers. The smallest producer is on an equality with the largest. There is no lobby at the halls of congress favoring the iron manufacturers. Gentlemen, the mere mention of the benefits of protection is sufficient.

Having spoken of pools, young gentlemen, I will proceed to explain their uses as seen by political economists. They are regulators of profits. By means of pools manufacturers derive perhaps twenty-five per cent of extra profits, and their workers get a living. Of course pools prevent other men from entering the manufacturing world, either as capitalists or workers, but as Malthus has shown, the surplus population has no business in this or any other world. Combinations of capitalists are a benefit to the country and to mankind—that is, ever bearing in mind that it is, and must be, the fate of the geometrical progression to be starved to death or killed off by wars or pestilence. The lower classes have endeavored in an awkward manner to imitate the ingenious business combinations of the possessors of wealth, but instead of maintaining a profitable understanding among gentlemen of honor they have simply succeeded occasionally in hatching a base conspiracy against their employers by means of a vulgar trades union.

Having thus cleared the way for other considerations, I shall proceed with my subject, dealing with its various phases as they logically arise. A great deal has been said by some men not of the faculty—such as Ricardo, Mill and Spencer, names you need not remember—about economic law of rent. As the logic of an acceptance of this law is to introduce facts into political economy that might serve to insidiously disseminate doubts as to the sacred rights of property, we will dismiss this disagreeable phase of the subject with the remark that it is not one on which an argument can be tolerated. It is a dangerous idea in the minds of malcontents, and should be strongly suppressed by passing it over in silence whenever encountered. It is an edged tool in the hands of the envious, who, not having the honor to confess their failure to accumulate property, wish to parade as an excuse for it the fact that others had already pre-empted the means through which it is produced and thus prevented them from going to work. This sounds plausible; indeed some men, distinguished otherwise for acumen and high moral perceptions, have deemed the sophistry founded upon it fascinating, but it will never succeed in getting a foothold in the polite world like lecturers on orthodox political economy, like myself, live to combat before an aristocracy of talent, birth and possessions, like you, young gentlemen.

A few general observations for your guidance, gentlemen, and I have done. Supply and demand regulate every form of trade, and if laborers demand at being in excess of the demand for them, they are simply suffering from an unavoidable collision with an unpleasant truth in political economy. The lower classes are apt to style themselves workingmen, but it must be recognized that all who assist in production in any manner are workers. A practical idea from one of you may be worth the labor of a year of an unskilled man. Out of every ten men in this world, nine are incapable of getting along by the aid of the tenth. With your wealth, education and inherent powers, you may depend upon it that each of you is meant to fill the successful tenth man's place. The duty of the preservation of society rests upon the upper classes, and in compensation for the performance of this duty society should support them. You possess wealth because your fathers lived and saved and gained fortunes. If other men envy you your possessions, let them go to work as your fathers did, and by industry, frugality and foresight secure the boon that you possess.

Permit me, young gentlemen, to express the intense pleasure I have had in addressing you. If I have been enabled to instill in your minds some of the noble truths of philosophy, let the consciousness of duty done be my reward.

A Complete Solution of the Labor Problem.

Exchanges.

The Rhode Island senate has passed a bill compelling employers of boys under sixteen or women to furnish seats for them to occupy when not compelled to stand by the nature of their work.

some charity organization in the east might send them bread. The Indians, it is true, did not depend upon capital. But they were barbarians. In political economy we deal with civilization, and do not recognize first conditions or natural rights or what men of affairs might do if they were as simple as the Indians. We do know, young gentlemen, that in our highly civilized state the poor must depend for work on opportunities being given them by the wealthy, and we have, therefore, a profoundly scientific assurance that if all the capital in the world were used up the human race must at once become extinct for want of employment.

The next proposition to which I desire to invite your attention, gentlemen, is that nature—observing that the human race increases in geometrical progression, while the means of subsistence increase only in arithmetical progression, and that if such disparity in growth were to be maintained, employers would be obliged either to construct another earth as an annex or to pass Herodian laws—has provided a means for correcting the baneful effects incident to giving an unequal impetus to stomachs and

A CRISIS FOR CHURCHES.

The industrial revolution that is to mark the close of the nineteenth century is upon us, and as has ever been the case, the jesters of the day don their caps and bells and march grinning in advance of the movement that they ridicule. Again, as ever, many are blind, some are angry and the timid are filled with alarm. Yet the movement continues, and the day is almost at hand when the American people must decide, not only for themselves, but for all mankind, perhaps, the form that the revolution shall take. This is all that remains to them to decide. To prevent it is beyond human power. A dim consciousness of this has penetrated all minds, and no better evidence of the fact can be offered than in the great circulation reached by a little book written by a clergyman, and published under the auspices of the American home missionary society. Professor Phelps truly says "this is a powerful book," and that "its great strength lies in its facts." Dr. Strong is profoundly impressed with the idea that the closing years of the nineteenth century will bring this people to a crisis second only in importance to the birth of Christ. He sees the unexampled speed with which we are rushing forward to our destiny, and says: "Vast regions have been settled, before, but never before under the mighty whip and spur of electricity and steam."

The author makes a happy combination of figures and comparisons in order to give to his readers a realising sense of the wonderful resources of the American republic. It could be divided into eighteen states, each as large as Spain into thirty-one, each as large as Italy, or into sixty, each as large as England and Wales. Leaving out Alaska, we have twice as many square miles as China, though the latter country supports a population of 360,000,000, which devotes little attention to manufactures and draws most of its support directly from the soil. Our crops in 1880, raised from less than one-ninth of our area of arable land, fed 50,000,000 of our own people and gave us a surplus of 283,000,000 bushels of grain for export. Great as are these figures, they do not represent the possibilities of even that area, and the author quotes the declaration of that statistician of despair, Mr. Edward Atkinson, that with improved agricultural methods we could raise enough food for 100,000,000 people "without increasing the area of a single farm, or adding one to their number." Our mineral wealth is simply inexhaustible, and our manufactures are steadily advancing to proportions that must, before long, dwarf by comparison those of all other nations. It is not unreasonable, Dr. Strong thinks, to believe that our agricultural resources alone are capable, when fully developed, of feeding a thousand million people, and he adds: "Then surely, with our agricultural and mining and manufacturing industries all fully developed, the United States can sustain and enrich such a population."

But what is true of the undeveloped resources of our country as a whole, is even more true of the undeveloped resources of the great west. Place the 50,000,000 people of the United States in 1880 all in Texas, he says, "and the population would not be as dense as that of Germany." Texas could, in fact, sustain the whole 50,000,000. But the possible growth of population is not confined to the arable lands. "Even if a blade of grass could not be made to grow in all the Rocky mountain states, that region would sustain 100,000,000 souls, provided it has sufficient mineral wealth to exchange for the produce of the Mississippi valley." That these states have such mineral wealth all known facts go to prove.

Having thus pictured the resources that ought not only to support, but to enrich a population of a thousand millions, Dr. Strong turns to the perils that threaten the fifty or sixty millions now partly occupying this richly endowed land. First among these he names immigration. He describes the burdens now borne by European peoples where vast areas of land are monopolized by nobles for the man improves faster than the condition; his wants increase more rapidly than his comforts. A savage having nothing is perfectly contented so long as he wants nothing. The first step toward civilizing him is to create a want. Men rise in the scale of civilization only as their wants rise; and whenever a man may be on that scale, to awaken wants which cannot be satisfied, is to provoke discontent as surely as if comforts were taken from him. . . . It is very true that within a century there has been a great multiplication of the comforts of life among the masses; but the question is whether that increase has *come with the deterioration of wants*. The wants of to-day who have means are poorer than his grandfather who had little. . . . The workingmen in the United States to-day has probably had a common school education, has traveled somewhat, attended exhibitions, visited libraries, art galleries and museums; through books he has become more or less acquainted with all countries and all classes of society; he reads the papers; he is vastly more intelligent than his grandfather was; he lives in a larger world, and has many more wants. Indeed, his wants are as boundless as his means are limited. Education increases the capability for enjoyment, and this capability is increasing among the many more rapidly than the means of gratification. Hence a popular growing discontent.

Having thus described the condition of the workingmen, Dr. Strong contrasts it with the condition of the rich. Vanderbilt made \$30,000, Jay Gould \$15,000,000, Russell Sage \$10,000,000 and Sydney Dillon \$10,000,000 in a single year. The rich, despite all denials, are at least relatively growing richer and the poor poorer. The author says:

American barons and lords of labor have probably more power and less responsibility than many an older feudal lord. They close the factory or the mine, and thousands of workmen are forced into unwilling idleness. The capitalist can arbitrarily raise the price of necessities, can prevent men's working, but has no responsibility for their starving. Here is a new and terrible position, with a vengeance. We have developed a despotic, *ruthlessly more oppressive and more exacting* than that against which the thirteen colonies revolted.

Wealth is the next peril considered, and its power over legislation and public opinion is described, while numerous instances are cited to show how the luxury that follows wealth has in times past enervated a people and destroyed a nation. The form of gambling ordinarily spoken of as "business" is exposed, and the author quotes an article from the *North American Review*, which says:

While one bushel in seven of the wheat crop of the United States is received by the Produce exchange in New York, its traders buy and sell two for every one that comes out of the ground. When the cotton plantations of the south yielded less than six million bales, the crop in the New York cotton exchange was more than thirty-two millions.

It is by such operations as these that enormous fortunes are made while productive labor is cheated of its due reward. Mormonism, the author declares, is corrupting our morals and turning enterprise into evil channels, and any business is justified so long as "there is money in it." He reminds Christians that their Master taught "How hardly shall they that have riches enter into the kingdom of God," and that "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

The next peril dwelt upon is the tendency of population to concentrate in cities, and the miseries of the poor in London and New York are graphically described. All of these evils are aggravated, he declares, by the rapid exhaustion of the public lands open to settlement, and he quotes approvingly Thomas Carlyle's declaration that the superiority of the lot of the American workman in the past was due to the fact that we have "a vast deal of land for a very few people." Dr. Strong presents a great array of facts and figures to prove his various propositions, and thus sums up:

then goes on to point out the evils resulting from the influence of the liquor dealers in politics.

The next peril considered is that from "socialism," under which head Dr. Strong appears disposed to group all movements that aim, through association or political action, to ameliorate the condition of the working people. He quotes, in answer to the cry of "fraternity," a saying by Maurice that "there is no fraternity without a common Father," and he divides the socialists broadly into two groups, one consisting of "men of large heart, philanthropic, often self-sacrificing, but impractical," and the other of "envious, selfish and often desperate men, who are terribly practical in their proposed methods." He quotes the sayings of anarchists, socialists and labor agitators indiscriminately, and attributes them all to the movement that he calls socialism, and declares that Mr. George, in "Progress and Poverty," has "rendered eminent service to the cause of socialism against traditional law by bringing to its support, in the United States, the strength of moral ideas." He furthermore declares that "any one who is convinced that proprietorship in land is unjust has taken at least one step toward Proudhon's famous doctrine that 'property is theft.' Singulairly enough, after thus denouncing socialism, he regards individualism also as a source of danger, and sees in it something favorable to the growth of socialism. But while thus deprecating popular discontent, and condemning, in one sweeping censure, all proposed remedies for existing wrongs, Dr. Strong is not blind to the fact that there is grave cause for such discontent:

The tendency of mechanical invention, under our present industrial system, is to separate classes more widely and to render them hereditary. Before the age of machinery, master journeymen and apprentices worked together on familiar terms. The apprentice looked forward to the time when he should receive a journeyman's wages and the journeyman's hope of promotion to his shop of his own. Under this system there was an opportunity to develop class distinctions and jealousies. Moreover, there was great variety of work. . . . There was relief from monotony, and scope for ingenuity and taste.

All this has been changed by the introduction of machinery and men have been divided into classes, and vastly the larger class has been condemned to a dreary monotony in work that "is the most wearisome of all labor." Meanwhile, though the productive power of the race has been enormously increased, so that "one man, by the aid of steam, is able to do the work which required two hundred and fifty men at the beginning of the century"—the machinery of Massachusetts alone representing the labor of more than 100,000,000 men—the tendency is toward the impoverishment of the workers and to ward throwing many people out of employment. The labor statistics of Massachusetts are quoted to show that men cannot earn enough to save our country from destruction during the civil war. He doubtless also approves the evils by human effort in one sweeping condemnation, and merely urge more lavish support for a ministry that teaches men to reconcile themselves to an intolerable condition of affairs, and too often blasphemous God by telling men that this iniquity is the work of His hands. Dr. Strong is not one of those patriots who denies the efficacy of human effort. He rebukes Christians who are disposed to throw on God the responsibility for their own remissness, and reminds them that the efforts and devotion of men and women were necessary to save our country from destruction during the civil war. He doubtless also approves the courage and devotion that first gave this people independence, and yet he assumes a position of unthinking infidelity toward every movement now urged for the overthrow of a system which he himself describes as "a despotism vastly more oppressive and more exacting than that against which the thirteen colonies rebelled," and which he further admits results in a degrading poverty that renders its victims almost inaccessible to moral influence or Christian teaching. If it was a Christian duty to forcibly resist oppression a century ago, why is it not equally a Christian duty to peacefully resist a greater oppression now?

Had the reverend author's eyes not been blinded by prejudice or false conservatism, he could not have made this strong presentation of the evils that now afflict and threaten society without seeing, however dimly, the obvious remedy. He acknowledges that they did not always exist; he shows that they have come through the gradual withdrawal from settlement of land once free, and he argues that the completion of this process in the next twenty or twenty-five years will be the signal for the crisis. Yet he ignores all connection between the facts that he thus brings out, and even declares that "anyone who is convinced that proprietorship in land is unjust, has taken at least one step toward Proudhon's famous doctrine that 'property is theft!'" Was the right of property then unacknowledged in America when land was practically free?

It would be useless to attempt, in the space at my disposal, to present an argument in favor of the common ownership of those gifts of nature which obviously, in the beginning, belonged to all men and not merely to a few men. Dr. Strong marshals all of the texts that go to show that the earth is the Lord's and that he freely gave it to all of his children, and that Christ clearly taught that those who obtain riches through the monopoly of the Creator's gifts to all will be shut out from the kingdom of God. The teaching is as plain as Christ could make it, and it is preposterous for professed Christians to laugh its obvious meaning to scorn, and in the same breath lament the increase of infidelity. Dr. Strong's book shows that he has read "Progress and Poverty" and "Social Problems" with some care, and if he has not apprehended the great truth that they teach his fault is very like that of the rich men he rebukes for not accepting the truth taught by Christ to the rich young man whom he commanded to sell all that he had and give it to the poor. It would be useless, then, in such an article as this to point out to Dr. Strong the truths that he has chosen not to comprehend or accept.

To those who do understand the truth, however, the perils pointed out in this work will appear less alarming than they appear to the author. Once make all land, including, of course, mines and all other natural sources of wealth, common property, and thenceforth no such evils could be possible. Patents on inventions would be the only monopolies possible, and some better way of rewarding ingenuity would soon put an end to this monopoly. The root of the existing evils created under the head of wealth is that fear of want that tortures the poor and exalts and sharpens the accumulative faculty in all. It is this fear and this tendency that impel us to the feverish activity that causes intemperance; and obviously the only remedy for an evil, which Dr. Strong shows has increased in the face of the mighty efforts against it, is not impracticable and already discredited attempts at removing the object of the appetite, but the removal of the cause. Give access to natural opportunities and free exchange of products to all who come, and immigration will cease to have any terrors to one who, like Dr. Strong, sees in Europe rather than in England the true motherland of our race. As to Mormonism, its real attraction is that it has offered to the most miserable on earth the assurance of plenty to eat and drink, and the way to scratch it is to assure at least as much to all of the inhabitants of our land. Socialism is not a peril—it is an attempted remedy. As taught by the German socialists it is not adapted to the genius or habits of our people, trained as they are to the love of individual independence, but its aims are high and the agitation will cease when a plan more in accord with American ideas has given us all that the state control of individual labor is believed by its advocates to promise. As to discontent, whether it assumes a sullen or a violent form, there is but one remedy, and that is to remove the many just causes for it pointed out in this work. The concentration of population in cities will cease to be numbered among the perils of civilization the very moment that the enormous increase in land values thereby caused goes into the pockets of all who produce it instead of into the pockets of a fortunate few. And last of all comes "Romanism," as Dr. Strong calls it.

In my own mind there is no doubt that the

Anglo Saxon is to exercise the commanding influence in the world's future; but the exact line of that influence is as yet undetermined. How far his civilization will be materialistic and atheistic, and how long it will take thoroughly to christianize and sweeten it, how rapidly he will hasten the coming of the kingdom wherein dwelleth righteousness, or how many ages he may retard it, is still uncertain; but it is *being suffily determined*. Let us hold together in the various links of our logic which we have endeavored to forge. Is it manifest that the Anglo Saxon holds in his hands the destinies of mankind for ages to come? Is it evident that the United States is to be the home of this race, the principal seat of its power, the great center of its influence? Is it true that the great west is to dominate the nation's future? Has it been shown that this generation is to determine the character and hence the destiny of the west? Then may God open the eyes of this generation!

Amens! Let those accustomed to pray add a supplication that God may also open the eyes of Dr. Strong and many other good men like him, for the only remedy he proposes for the evils he so clearly sees is the opening of the purses rather than the eyes of men. His book, which Professor Phelps justly describes as "powerful," reaches this lame and impotent conclusion—that the remedy for all the evils and dangers that threaten society to-day is an enormous increase in the contributions for home missions. No wonder Professor Phelps said of "Our Country," that "its great strength lies in its facts." There is surely none in its conclusions. This declaration is based on an antagonism to the belief that in the religious instincts of man working in accord with the principles taught and exemplified by Christ the final solution of the great problem that we now face is to be found. It is astonishing, however, that a man having Dr. Strong's clear insight into the difficulties and perils that now environ society, without attempting to justify his position, should include all efforts to remedy the evils by human effort in one sweeping condemnation, and merely urge more lavish support for a ministry that teaches men to

reconcile themselves to an intolerable condition of affairs, and too often blasphemous God by telling men that this iniquity is the work of His hands. Dr. Strong is not one of those patriots who denies the efficacy of human effort. He rebukes Christians who are disposed to throw on God the responsibility for their own remissness, and reminds them that the efforts and devotion of men and women were necessary to save our country from destruction during the civil war. He doubtless also approves the courage and devotion that first gave this people independence, and yet he assumes a position of unthinking infidelity toward every movement now urged for the overthrow of a system which he himself describes as "a despotism vastly more oppressive and more exacting than that against which the thirteen colonies rebelled," and which he further admits results in a degrading poverty that renders its victims almost inaccessible to moral influence or Christian teaching. If it was a Christian duty to forcibly resist oppression a century ago, why is it not equally a Christian duty to peacefully resist a greater oppression now?

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strictures, yet he unquestionably makes out a strong case against the disposition of the Roman hierarchy to interfere in politics, to the curtailment of personal liberty and independence. Undeniably the independence and enlightenment of a well-to-do community are the best checks to such pretensions, and the fact is obvious to all who are not wilfully blind to current events, that the doctrine of the land for the people has thus far, not only in this country, but in Ireland, been the only one that has had the power to cause Catholics to vigorously resist the attempt by Roman politicians to arbitrarily interfere in the local affairs of a free people. In short, the restoration of the land to its natural owners is so obviously the remedy for the evils described in "Our Country," that it must have required some effort to make the reverend author to shut his eyes to it.

Is the crisis then one in which Christians as such have no peculiar interest? On the contrary, it is one that places the churches that profess to represent Christianity on trial. Dr. Strong does not overestimate the importance of the next few years to the future of the churches for which he speaks and which the American home missionary society in a measure represents. Men have begun to think for themselves, and though they will read with eagerness such a presentation of facts as Dr. Strong gives them in "Our Country," they will draw their own conclusions from it. When he demonstrates to them that in a country capable of maintaining a thousand millions of people in comfort a majority of the sixty millions of its present inhabitants have a hard struggle to maintain existence, they will tell him that there is something wrong, something wicked, about the human laws and customs that render such a state of affairs possible, and that they propose to set about finding a cure for that wrong and wickedness. If he proposes to join them in this important work they will listen to him gladly, and all the more gladly if he tells them that such a condition of affairs is against the law of God and the mandates of Christ. Such an utterance will comfort the man still clinging to the religion of his childhood and cause even the scoffers to cease to sneer at a doctrine that promises justice and makes for righteousness. If, on the other hand, the home missionaries take their cue from the rich men to whose contributions they look for support, if the Protestant clergy continue to preach only that which is not pleasing to their rich pew holders, then that branch of the Christian church will lose its power to shape a movement that it is already unable to prevent, and it will repeat the blunder it made in the early days of the anti-slavery movement, and thereby aid once more in creating that infidelity which it never wears of deplored. And the Catholic church faces a similar dilemma in a different form. It, at least, has never, thus far, lost its hold on the poor. Its parish priests are literally the guides, the leaders and comforters of their flocks. But the higher ecclesiastics of that church, even in America, have been growing away from the poor, and their personal associations are largely with the richer and less devout members of that faith. Thus far these higher ecclesiastics have set their faces against the efforts of the working people to right their wrongs by political action, and they have coerced the subordinate clergy into silence. As the movement grows in intensity and strength, this policy must be abandoned or the ecclesiastical authorities of that church will encounter a resistance such as they have never before experienced. This has been fully demonstrated by the protest called forth by the suspension of Dr. McGlynn in New York, and the attempt to extend the policy to all priests known to sympathize with him would have produced a convulsion in this archiepiscopal see that even the bigot Preston, with his Italian politics and pride, would hardly dare advise Archbishop Corrigan to provoke. There is a possibility that the high dignitaries of that church, warned by their experience in Ireland, may yet call a halt and abandon their attempt to dictate American politics from Rome. If this be done, and the priesthood of that church is allowed to show its natural sympathy with the poor, to whom and not to the rich, it has always looked for support, then it will gain a vant-*garde* over recreant Protestantism that will cause Dr. Strong to groan in spirit. The reception given by all engaged in this movement to Dr. McGlynn, proves conclusively that those engaged in it have no hostility to religion. On the contrary, his speeches are sermons, and never before in this century have religious exhortations been so received. The hope of a New Jerusalem on earth burns in the hearts of a multitude, and the Lord's prayer itself, with the suggestion that God's kingdom shall come and His will be done on earth as it is in heaven, is no longer a trite formula, but the utterance of a great and living truth to listening thousands. That fatherhood of God which Maurice says is necessary to the brotherhood of man was never more eloquently preached, never more devoutly heard.

Never before was such opportunity to inspire a great revolutionary movement with religious fervor given to the ministers of Christ, and woe unto them if they neglect it now. If they will but be true to the teachings of Him they serve, they will acquire an influence over the mass of men long unknown to them, but if, in the light of such facts as Dr. Strong points out, they shall dare preach the blasphemy that the cruel and degrading poverty inflicted on the mass of men by the greed of a few is ordained of God, then will they forfeit their hold on the minds and consciences of men, do what they can to make this movement materialistic and atheistic, and betray again the Master they claim to serve through a cowardice as abject as that which prompted Peter's denial, and a greed as base as that which caused Judas to sell his Lord. Well may Dr. Strong declare that to the Protestant churches of America the closing years of the nineteenth century present a focal point in history second only in importance to the birth of Christ, and well may he pray, "Then may God open the eyes of this generation!"

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W.M. T. CROASDALE.

Anti-Poverty.

Mrs. Frances A. Bingham in Naugatuck Agitator.
If I had the pen of a prophet,
If I had the eye of a seer,
And the tongues of men and angels,
I would make the old world hear
How sin.
With its twin
Gaunt want shall die,
And be found no more 'neath God's free sky.

If I did but know their final gash
They would give their final gash,
When heart to heart like brothers
The long estranged should clasp—

"Then ring,"
I would sing,
"Ye bells, no knells,
But the jubilant peal that of joy foretells."

I know it is coming, coming!
And my heart with divine content
Lays off its care like a garment,
Like a mantle clumsy and rent;

The will
To stand still
Is mine that hour;
To see the salvation of God's strong power.

Go to, ye, in shame and confusion,
Who thought to establish the lie,

That God's earth the few inherit

And that poverty could not die.

The tears
Of the years

God shall wipe away;
And how can He dry them if poverty stay?

Did you think its life was eternal
That we must forever grind
In its mills, till in soul nor body
God's image you could not find?

Ah! then
There are men

Who are not afraid;
And women march in this new crusade.

Te just that old poverty perish,
Who hath blighted a world like this;

Who hath bent the back of the millions,
Who hath poisoned the mother's kiss.

And so

It must go,

And prove the lie
That sin and its gaunt twin cannot die.

MY UNCLE'S NIECE.

A cousin of mine, a bright young woman, has lately returned from Europe, where she had lived for ten years or more in company with her mother. A few days ago she and I called on an uncle of ours, a fine old gentleman, who lives on Washington square. What occurred during our call is worth relating.

We were shown into a sumptuously furnished reception room by a negro servant attired in black broadcloth and wearing a white necktie. He bowed when he spoke to us, and waved his hand politely as he bade us be seated. Presently my uncle entered the room. It was necessary to introduce my cousin, as he had not seen her since she was a child. She saw a man of more than three-score years and ten, silver-haired, pink-faced, well-preserved, of imposing physique and distinguished air. He saw a small woman, inexpensively dressed, with nothing remarkable in her appearance save a pair of bright dark eyes. With an exchange of glances, first impressions were received, and estimates of character began mutually to be formed. The greeting of each was conventional and strictly in character. He was the sage-kind, gentle, polished—retired on his laurels after his struggles for the prizes of the world; she, simply an ordinary young woman whose achievements had been of no moment, and who apparently could hardly foster the hope of making a figure in the world. Both veiled their curiosity as to each other, if they had any. Neither exhibited any evidence of the mental notes taken of the other.

Greetings over, inquiries as to the health of the members of the family of each answered, and the old gentleman said in deep, well modulated tones:

"Tell me, my dear, what pleased you most when you were abroad?"

She knew, as did I, and he himself, that the question was a conversational stop-gap, yet she answered soberly:

"Well, uncle, I was most pleased with the scenes of real life I saw in a Swiss canton."

"Indeed, what was there so pleasing in it?"

"There was not a person in the canton in fear of poverty."

"Ah, indeed! But, my dear, I expected you to say something about cathedrals, or the old masters, or perhaps the works of the modern French artists now so fashionable, or the boulevards, and you express an admiration for Swiss peasants. No one in fear of poverty? How do they manage it?"

"The land of the canton, which is really rather poor and lies up somewhat in the mountains, belongs to everybody in the canton. Each family is allowed pasture for their cattle, a certain part of the growth of the timber every year for fuel or building purposes, and an area of cultivable land for grain and garden produce. Enough to spare is raised for all. Even the rent for some tourists' hotels that have been erected in the canton is divided among the people."

"Indeed! Ah! But—is there not a great drawback in all this to individual initiative and enterprise?"

"I do not know, sir. The grown people can read and write and are said to be remarkably healthy and intelligent. All the children attend school, and none are over-worked."

"A land system like that might answer there. It would not here. You know, my dear, that in this vast American republic of ours nothing is left to the government that can be done by its citizens as individuals. That government is best that governs least, say we. Americans would not tolerate a paternal government. Let grit and enterprise and manhood win here, where there is freedom for all. No restrictions should be placed on the rights of property. It may be well enough for everybody to own the land of a Swiss canton, but in New York a man must own his land outright to insure ownership of his improvements. Let each American be perfectly free to come and go as he likes, so we believe, and if he can't take care of himself that is his own misfortune. The duties of the state should be strictly confined to protecting life and property. This is true American doctrine, and look at the country we'd built up!"

The old gentleman's delivery of these

sentiments was deeply impressive. His manner was sincere, and his words deliberately chosen.

"Yes, uncle." The niece spoke as if the topic was finished.

"Have you seen the Brooklyn bridge yet my dear?" asked the uncle. "We consider it one of the wonders of the world."

"I saw it from the steamer as we came up the bay. There was some discussion among the passengers about its ownership. Some said that a rich firm called—called, let me think a moment—Garden and something—no, Field & Cool. I think it was, owned it and the elevated roads. But others said it belonged to the governments of Brooklyn and New York. I know now from what you have said, uncle, it could not belong to the governments."

"What are drafted men, uncle?"

"After the war had lasted about two years it was found necessary to draft—that is, to conscript men into the army. The country was in peril, and it was bound to maintain itself even at the expense of liberty of some of its citizens."

"What! Men were dragged from their homes and forced to go to war? It seems terrible to me, uncle. Were there many treated so?"

"Yes, a hundred thousand of them. And it was only right. What were the lives of a hundred thousand, so that the republic could be saved? Can any man set up his claims as an individual when the state itself is in danger? Where the happiness of all is concerned, of what comparison is the life of one? No one citizen can be allowed to profit at the expense of the many."

"I agree with you, uncle," said the niece, dryly.

"Ah, my son, the colonel, was a brave soldier. When he came home, I saw his days were numbered. I wanted a quiet house, where he could rest easily during his last days, so I leased this one, and here he passed away. I liked this place so well that I have stayed here ever since."

"It is a beautiful place, uncle. I should think you would prefer this to almost any other locality—at least, to any that I have seen—in New York."

The niece looked thoughtful for a moment and seemed on the point of asking a question. Then she said:

"Uncle, what are some of the great private enterprises of New York?"

"Well, the elevated roads and—and—the big stores, and well, the gas supply."

"I presume, sir, that the railroads and gas supply have furnished a field for the enterprise of individuals."

"For the enterprise of rascals," said the old man, warmly. "There ought to be a remedy for the abuses that the public suffer from at their hands."

Again the niece looked thoughtful. There was a rap at the door and the negro servant appeared with a letter. The old gentleman took it, and, adjusting his spectacles, asked to be excused while he read it. But before doing so he directed the servant to bring in some fruit. He glanced at the postmark and said: "Now, that is quick work. This letter was mailed but a few hours ago and here it is. It is a good thing that the postoffice department is not, like our telegraph, in the hands of irresponsible corporations." When he had finished reading the letter he said:

"I have been much interested in the fate of a young man who was taken ill of contagious fever at his home. The health officers directed his removal to an isolated hospital. This letter informs me he is convalescent."

"Poor fellow," said the niece. "Why, how comes it that he was taken away from his friends during a critical illness?"

"Well, the interests of the community must be guarded. Society, in such a case, obviously has the larger interest at stake, and the individual's must be treated accordingly."

The servant entered, bringing fruit and water.

"I am told you have always such good water in New York?" said the young woman, inquiringly.

"We have a fair supply of pure, wholesome water," was the answer. "But I can remember, before the Croton aqueduct was built, what poor water we had. Our aqueduct," the old man continued, "is a work of which New Yorkers are justly proud. It cost the city twenty million dollars."

"The city?"

"Yes." And the old gentleman's pink face deepened a little in color, and it was his turn to be silent for a moment. "Taste one of these apples," he said, as if to divert the course of thought. "I get them from a man in Jefferson market close by, with whom I have dealt for many years. It is an accommodation that we have a public market so near us. We can buy meat, fruit, butter and vegetables all at the one place, instead of running to several stores as we would otherwise have to do. Then we know, too, that what food we buy there has been inspected by the city's market officers, and is pure."

"Do all these dealers have their stock in the one place?" said the niece.

"Yes. You know the city owns the market, and—and—and—"

There was nothing in the niece's face to cause the old gentleman to hesitate and then cease speaking, but he did so.

The negro here entered again and handed my uncle a newspaper. The old gentleman again excused himself, and placed his gold spectacles on his nose, remarking:

"Jim knows all the news before I do. He reads the whole paper, I believe, while he is carrying it from the news stand. Well, I see by the headings there is nothing new."

"I saw very few colored people abroad, uncle, and have some curiosity regarding them."

"Yes! Well, Jim is a very likely fellow. It's seldom you see a genuine black like him in New York. He is from the south—was brought home here after the war by my son the colonel."

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PUBLISHER'S NOTES.

If every reader and admirer of THE STANDARD will exert himself to obtain just one additional subscriber the circulation of the paper will be doubled, its missionary influence more than quadrupled, and the triumph of our cause materially hastened.

This is a serious, solemn truth, good reader, and you ought to think it over until you get a practical comprehension of it. It is not enough that you yourself are satisfied of the truth of the doctrines we are preaching; it isn't enough that you individually long for the day when man's right to the use of the earth God made for him shall be vindicated and the accrued poverty-creating spirit of greed and monopoly be swept out of existence; but you may be never so firm in the faith, but until you can get your neighbors to think as you do, wrong will continue to flourish and right be crowded contemptuously aside. Moreover, THE STANDARD needs your help; it lives by its subscriptions; its expenses are far heavier than those of ordinary weekly newspapers, and to meet those expenses it needs the constant and unwearied support of every one of its readers. This is no common contest that we have on our hands. Against us are arrayed the forces of a powerful and unscrupulous hierarchy, fighting side by side with the plunderers who have monopolized God's gifts to man, and backed by the whole power of the pro-poverty press. You can help us in our fight; you must help us, if we are to win. There are men enough in this free America of ours who only need the call of the recruiting officer to bring them into our ranks and swell our numbers into an irresistible host. Blind with the darkness of ignorance and dumb with the voicelessness of despairing content, they stand idly by or are counted on the side of our enemies, only because they have no knowledge of the issue for which we are battling. Let it be your task to share in the work of the new crusade—to bring these idlers into line. Pledge yourself to yourself that each week THE STANDARD shall find through your efforts at least one new reader, the new crusade at least one recruit. It is by individual action that our cause is to be won, and its triumph will be all the speedier if you as an individual will do what you can to speed it.

From far off Oregon comes a letter telling how the good cause progresses there:

PORTLAND, Ore., May 15.—THE STANDARD is doing good work in most all the hands that gets into it. I now have men considerably more than are in sympathy with you and Dr. McGlynn. In fact it is the people's movement. I will get up a club of six or seven pretty soon. I generally buy from two to three copies a week of THE STANDARD and pass them around among my friends.

J. R. S.

Good for Oregon! We send J. R. S. a package of sample copies to distribute, and hope to see his club come tumbling in shortly, to be followed by another and another.

ST. LOUIS, Mo., May 22.—Every member of our local labor club buys THE STANDARD, and one clause in our by-laws provides for a copy of "Progress and Poverty" for every member.

W.M. CANTON BOHANNON.

A good idea, Mr. Bohannon. Your example is worth imitating by every other land and labor club in the country. But won't your members do some energetic work for us outside your club room? Our mailing list and newsdealer's reports show that there are plenty of people in St. Louis who are not buying THE STANDARD yet. Why shouldn't your club appoint itself a committee of the whole to extend our circulation and send us a thumping big club each week. Get a man to take THE STANDARD first and you can count on his joining your club before long.

LAKE CITY, Minn.—Enclosed I send you postage-order to pay for my subscription to THE STANDARD for one year. I have nothing to say of mouth for your ideas for over twenty-five years and am glad that at last two able men like yourself and Dr. McGlynn have taken up the matter in earnest. If results will not justify our expectations then I know not what must become of this most beautiful, but governmentally most shamefully abused country in the world. I will help matters along all I can, but if it was not for the stupidity of the majority the reform would travel without any help.

R. C. HANSDWELL.

Quite true, friend Hansdewell—it's the stupidity of the majority that delays reform; and the thing you and we and all the rest of us have to do is to overcome that stupidity. Can't you do something with the stupidity of Lake City? Start the movement by sending us two or three subscribers, and you will soon find those two or three bringing others into the fold.

WOOSTER, Ill.—As my six months' subscription must be out, I send you a renewal, hoping thus to keep ahead of you, as I do not wish to be without the foremost paper in America.

A. W. C.

MARATHON CITY, Wis.—Enclosed please find order for renewal of THE STANDARD. I would not be without THE STANDARD if you will send it to me.

M. L.

CORVALLS, Cal.—Enclosed find postal order. Please send THE STANDARD for twelve months. I have been out on an eight day trip, and distributed through the country to farmers the sample copies of THE STANDARD. Any time you have any surplus papers send them and they shall be given to persons where they will do good.

E. C. P.

ROSSVILLE, Ind.—Enclosed you will receive my renewed subscription for THE STANDARD. I want THE STANDARD to keep posted as to the progress you are making. Although only a laborer on farms, I am doing all I can to convince farmers of the correctness of your views. I regard the movement as a political reformation. Hoping for the best, C. Y.

ALLAN PARK, Grey county, Ont., May 19.—Enclosed find my subscription to THE STANDARD for a year. I like THE STANDARD well, and hope it has come to stay. You have struck the keynote. May God bless you. From a farmer who sees the light.

W. WHITEFORD.

So the letters come, from east and west and north and south, bringing words of encouragement and cheer. The ranks are filling up. The cross of the new crusade is advancing. Hasten your recruiting work, good soldiers, one and all, and bring the triumph nearer day by day.

BROOKLYN, N. Y., May 28.—"Publisher's Notes" in last week's STANDARD is a most interesting column and a most useful one. Keep it up. Let it be a permanent feature of the paper. But contributions from admirers of THE STANDARD and friends of the new movement must not be confined to letters and offers of volunteer service in the distribution of tracts. The best of all tracts is THE STANDARD itself. Every issue of it contains more instruction than a score of tracts. The time to do is to get THE STANDARD into the hands of the people. I propose that a special fund be started for this purpose, and to make a beginning I enclose a dollar from myself and two dollars from a friend. This will pay for sixty STANDARDS, which please send into sixty tenement houses or to sixty farmers or sixty small storekeepers whose earnings are every year carried off by rapacious landlords. You know how to place the papers where they are most wanted.

Why Scotchmen are Leaving Scotland.

The famous deer forest of Applecross, in West Rossshire, is to be sold next month. It extends to about 50,000 acres, and the scenery is magnificent. There are fine streams in the highlands, and the deer stalking is excellent. There are also plenty of grouse and capital salmon fishing. Applecross house is close to the sea. This place formerly belonged to the Mackenzies, whose estate of 150,000 acres was sold to the late duke of Leeds in 1854. The property was one of the finest in the highlands, and in 1862 it was divided into three portions, of which Applecross now belongs to Lord Middleton and Auchanshieach to Lord Wimborne.

Give the fund some good catching name, such as the "spread the light fund" or "the eye opening fund." Let the workingmen send in their quarters and half dollars and the very soon we shall have a grand doomsday of Henry George and the Mertonians understood and accepted by every honest man's house from New York to San Francisco.

As soon as I can spare another dollar you shall hear from me again. Yours truly,

M. C.

What say you, friends, to this proposal of M. C.? The idea is a good one, and it rests with you to say whether or no it shall

be carried out. Since we have been saying so much about recruits and recruiting, suppose we christen it the "recruiting fund." The \$3 of Mr. Clarke and his friend are passed to its credit, and now who will be the next contributor? We have thousands of names of people to whom STANDARDS can be sent, and all that is needed is the sinews of war.

Here is a letter that speaks for itself:

TAMPA, Fla.—Enclosed you will find postal order. You may look for a land and labor club here shortly. All of us take THE STANDARD and are pleased with it. It is doing good work down here. The people, especially the Catholics, that have read of the Rev. Dr. McGlynn are fairly in love with him, and I am glad to say we have no Corrigantes. Even the priests, I am told, side with the noble doctor. God speed his noble work. Count on this township if the united labor party puts up a candidate on the Clarence Hall platform. We are young, but we are in earnest. Again, I say, count on this township if all the rest of the state goes back on the united labor party. Y. H. McCOMICK.

J. W. writes from Oil City, Pa., that he is not doing as well as he expected, having only secured two subscribers this week, but he has several promises, which he hopes will bear fruit shortly. J. W. is one of the workers. With ten thousand like him the movement for reform would spread like fire through dry grass.

BOSTON, Mass., May 23.—I want to give you an instance of the way in which the fight is spreading. A year ago last month Miss NANCY, a school teacher whose home is in Weston, a small village in the dairy section of northern New York, came to Boston on a visit. During a nine months' stay here the young lady came to believe in the doctrine of no private property in land. Going back home, she set out to make converts, and her father, a democrat, was the first. In January the writer presented to Mr. Chaney a copy of "Progress and Poverty" and a half-year's subscription to THE STANDARD. Miss Chaney writes lately: "Father reads his STANDARD, and then lends it around till it is completely worn out." Mr. Chaney writes: "I have sown some Henry George seed here, and it bids fair to raise a good crop. I shall cultivate it as well as I can, and I think at next next's election I can show a good crop." J. R. ROCHE.

The school teachers are among the best friends of the anti-poverty movement, and are doing glorious work among the rising generation both here in New York and elsewhere.

Listen to that voice from Tennessee:

I have been publicly speaking and lecturing in favor of the abolition of poverty for a year. I sold twenty copies of your "Land Question" last week, and have ordered forty more. I am working night and day for you and your cause, and I have circulated a great deal of labor literature. I read THE STANDARD every week, and always give it to others to read, and at next's election I can show a good crop.

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